

R.J.F Church Messenger

Diocese of



Edmonton

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No. 27

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Editorial

THE VALUE OF CHEERFULNESS

I meant to do my work today—
But a brown bird sang in the apple-tree,
And a butterfly flitted across the field,
And all the leaves were calling me,
And the wind went sighing over the land,
Tossing the grasses to and fro,
And a rainbow held out its shining hand—
So what could I do but laugh and go.

—Richard le Gallienne.

How many cheerful faces have you met recently? It is readily granted that there are many things happening just now which seem to make it very difficult, if not impossible for folk to be cheerful. These happenings need not be enumerated here; newspaper columns are already full enough of them. Our purpose is to put in a plea for cheerfulness as an antidote to the pessimism of our age: cheerfulness which will destroy the canker-worm of anxiety and bitterness and encourage the growth of friendliness, and trustfulness.

To say the least, cheerfulness is a duty, an obligation. We are expected to be honest, just, and kind; but we are just as morally bound to be cheerful as we are to be honest. We owe it to our fellows. We have no more right to unload our nasty moods and ugly humours into the laps of others than we have to throw our rubbish into their gardens.

More than this—cheerfulness is power; it is efficiency. It doubles the effectiveness of personality, it achieves more and better work.

Even the smaller and most ordinary tasks will be performed better if the spirit is cheerful. "Give us, O Give us," cried Carlyle, "the man who sings at his work." Efforts to be permanently useful must be uniformly joyous—a spirit all sunshine—graceful from very gladness, beautiful because bright.

We must remember, however, the cheerfulness is a distinctly Christian virtue. No other religion gives it such a high place. It has been said that a merry laugh is rare with Mohammedans. They have no hymns and never sing. Christianity is the religion of the Happy God and of His happy Son, Jesus Christ.

Cheerfulness is a matter of the mind and heart, rather than circumstances, as was shown in the case of St. Francis of Assissi, who voluntarily was wedded to poverty, and yet was one of the happiest men who ever walked in the footsteps of the Son of God. It also overleaps the boundary lines of creed, political views, social position and can be practised by all, everywhere.

This is the method of the Gospel. Christianity proposes to make people happy by filling their hearts with Christ's joy and peace; joy which is abiding. "No man taketh from you: peace which remains, which the world can neither give nor take away." It is the only effective method. We must go beyond our determination to be cheerful, strong as that may be. We must have more than the habit of looking on the bright side of things, valuable as such a habit is, if we are to be permanently and triumphantly cheerful we must have Christ. The song of divine grace must sing in our hearts.

Church Messenger---Diocese of Edmonton

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The publication of this magazine is to some extent, made possible by our advertisers, and we invite our readers, so far as they are able, to purchase their goods from them. Mail orders will receive the same courteous attention given to city customers.

Bishop's Appointments

- July 4: Ordination Colin Cuttell, at Wabamun.
 5: Open Summer School, Kapasiwin.
 6: Celebrate at Summer School.
 8: Visit Drayton Valley.
 11: Confirmation, Barrhead.
 18: Confirmations.

Diocesan News

SUMMER SCHOOL, KAPASIWIN BEACH July 5th to July 12th

Patron: The Rt. Rev. A. E. Burgett, M.A., D.D.
 The Summer School will be formally opened by the Bishop, on Monday evening, July 5th, at 7.30 p.m. This will be followed by an illustrated lecture on Cathedrals, by the Ven. H. A. Alderwood, of Saskatoon. Registration should be completed before 4.00 p.m. on Monday. Catering arrangements for supper would be made easier if this were done.

Transportation: Those proceeding to Summer School on Monday should report at All Saints' Parish Hall first. Drivers of cars with available space for passengers or baggage should be prepared to assist transportation of those who have none. Will they please notify the Rev. W. Elkin who will be in charge. While the Committee cannot guarantee transportation from Edmonton, everything will be done to help those without.

Train Schedule: Going west—leave Edmonton, Sunday, Tuesday and Friday, at 10.05 p.m. Return fare, \$2.45.

Going east—arrive Edmonton, Monday, Thursday, Saturday, at 6.00 a.m.

Bus: Going west—leave Edmonton every day (except Sunday), at 4.00 p.m.

Going east—leave Seba every day (except Sunday), at 9.45 a.m.

Single Fare, \$1.35; Return Fare, \$2.45.

Visiting Lecturers:

On Missions: Ven. H. A. Alderwood.
 On India: Rev. L. A. Dixon, O.B.E., M.A.

Personal Requirements:

1. Bedding—palliassie or thick blanket for mattress, 2 blankets, pillow.

2. Toiletries—include a mirror.
3. Sports—bathing suit, shoes, tennis racket, camera.
4. For lectures—note book, Bible, Prayer Book. Registration should be made with Rev. S. F. Tackaberry, 11138 127th St., Edmonton.

Cost: The cost will be \$1.00 per registration fee and \$1.00 for each day in attendance. Please notify the Dean of the length of your stay, as soon as possible on arrival.

Lecturers, etc.:

On Missions: Ven. H. A. Alderwood.
 On India: Rev. L. A. Dixon, O.B.E., M.A.
 Church History: Canon E. Pierce-Goulding, B.A.
 Church Music: Rev. G. P. Gower.
 Teaching Method: Miss Grove.
 Devotional and N.T. Study: Rev. J. Anderson.
 Recreation: Rev. W. Elkin and Rev. T. J. Matthews.
 Registrar: Rev. S. F. Tackaberry, M.A., B.D.
 Camp Hostess: Mrs. H. P. Reid.
 Camp Nurse: Miss Chapman.

Time Table:

7.30 a.m.	Holy Communion.
8.15 a.m.	Breakfast.
9.15 a.m.	Devotional.
9.45-12.15	Lectures, etc.
12.30 noon	Lunch.
2.00-6.00 p.m.	Recreation.
6.00 p.m.	Supper.
7.30-8.30 p.m.	Illustrated Talks.
8.30 p.m.	Camp Fire and Vesper.

S.S. PUPILS EXAMINATIONS (G.B.R.E.)

A fine response was made this year by the teachers and pupils of our various Sunday Schools to the invitation to take part in these examinations.

The list of prize winners is not yet complete and will be published later. Fifty more Certificates will be awarded over the number last year; nearly 260 in all. Twenty different parishes took part. The D.B.R.E. thank clergy, teachers and pupils for their interest. Next year's aim will be: every parish in the Diocese taking part. One more word of thanks, this time to the four examiners, Rev. Canon McComas, Rev. de V. A. Hunt, Rev. W. H. Nainby and Rev. T. Matthews for their careful work.

The list of pupils earning Certificates is as follows:

CHURCH MESSENGER

Holy Trinity, Edmonton

Junior Graded: Rose Marie Pearson, Nornee Sharp, Victoria Danysh, Alan Horner, Pat Kavanagh, Glen Bryant, Betty Punnell, Coralie Glorie, Longbotham, David Shaw, Billy Whiting, Vernon Duke.

Course No. 7: Paul Greenwood, Gwen MacGregor, Audrey Johnson, June Clarke, Doreen Meers, Bert Matthews, Corinne Woodland, Ernest Matthews, Pamela Bull, Ivy Trendall.

Course No. 8: John Crooke, Majorie Manahan, Jack MacGregor, Gordon Proctor, Patricia Flavin, Ronald Duke, Margaret Hunter, Billy Tie, Betty Jamieson, Majorie Wood.

Senior Graded: Betty Reynolds, Robert Wark, Audrey Crook, Jean Climie, Ellen Bethell, Bob Mulloy, Frances Taylor, Bruce McGregor, Jack Johnson, Ralph Hansch, Welsford Morton, Earl Cagan, Florence Hodgson, Delphine Norris, Joan Bull, Isabel Hooper.

St. Peter's, Edmonton

Junior Graded: Elaine Wagner, Lorna Lister, Henry J. D. Charles, Joan Hodgson, John Burnap, Shirley Taylor, Vivian Riley, Rowena Smith, Richard Clegg, Gordon Woodman, Harry Blackburn, Campbell Young, Helen McCauley, Winona Moody, Alice Nash, Richard Partridge, Bobby Patterson.

Senior Graded: Betty Harris, Joan Blackburn, Patricia Peart, Majorie Smith, Betty Parslow, Dorcas Wagner, Rodney Edgecombe, Helen Smith, Margaret Spiller, Catherine Parker, Mary Travers, Lavina Smith, Patsy Watters, Howard Niblett, Arthur Wheelton, Joan Webb, Grace Wilson, Harrison Young, Grace Giles, Joan McCauley, Marjorie Bisson, Keith Rouse, Irene Beattie, Mary Bell, Alfred Peart.

Junior Bible Class: Margot Young, Ada E. Trinder.

Hardisty: Frank Matthews, Charles Matthews (Junior Uniform).

St. Mark's Edmonton: Junior—Joan Cawley, Jean Luscum, Dorothy Everett. **Senior**—Norma Reynolds, Frances John, Doris Hetherington, Margaret McKin, Peggy Vaughan, Douglas Gibbs.

Provost: **Junior**—Lois Hotlsbaum, Joyce Young, Phyllis Young, Richard Dawson.

Killam: **Junior**—Audrey MacEwan.

St. Mary's, Edmonton: Junior—Doreen D. Willis, Isabel Mary Galpin.

Camrose: **Junior**—Robert Burrows, Joanna Stewart, Hallie M. Marion Slight, Roy Maglis, Shirley D'Alton, William Richardson. **Senior**—Patricia Rose, Alex. Richardson, Bert Burrows, Doreen East, Florence Rose. **Junior Bible Class**—Anne Richardson.

Mayerthorpe: **Junior**—Phyllis Watson, Dorothy Chappin, Mair Evans, Emma Tandrup, Mary Disturnal, Richard Evans, Doris Moen, Lorraine Wood, Tommy Watson, David Evans.

Leduc: **Junior**—Fred Drury, Robert W. Stewart, Teddy Stewart, Dan Towne, Neville Moss.

Barrhead: **Junior**—Jim Williams. **Senior**—Ruby Ostertag, Marjorie Williams, Joyce Brown, Gweneth Hanson, Eileen Keich, Irma Hanson.

Viking: **Junior**—Arnold Wick, Effie Lawes, Robert Cotter, Ardis Horton, June Cotter, Leo Keith Cotter, James Cotter, Molly Ashwell, Doris Wick, Lewis Ashwell.

St. Luke's, Edmonton: **Senior**—Kenneth Hume. **Junior Graded**—Mary Hatfield, June Morrison, Valerie Billetard, Rosemary Caghill, Mary Ramsbotham, Agnes De'Brauer.

St. Michael and All Angels, Edmonton: **Junior**—Marjorie Hensel, Mona Bennett, Millicent Pengelly, Glenn Warring, Quinton Hensel, Kenneth Warring, Bernice Oswald, Wayne S. English. **Senior**—Doris Hyde.

Ponoka: **Senior**—Doris Northcott.

Sedgewick: **Senior**—Kathleen Ambrose, Marjorie Abbott, Anne Gascoyne, Margaret Turcotte.

St. Mary's, Jasper Place: **Senior**—Germaine Hair, Jean Brady.

Good Shepherd, Edmonton: **Senior**—Violet Lilian Smith. **Junior**—Mary Wigglesworth, Evelyn Smith, Velma Ade, Marjorie Walker, Laura Walker.

Christ Church, Edmonton: **Senior**—Margaret Slessor, Betty Wiggins, Dilys Foster, Gwenne Swingle.

Sunday School By Post: **Junior**—Barbara Young, Vermilion; Margaret Johnston, Glendon; Connie Coles, Clyde; Myrtle Artindale, Sunnybrook; Jeanette Heffrew, Edgerton; Eva Briggs, Ohatan; Mary Williams, Edmonton; Stanley Hunka, Beverley; Molly Gardiner, Hazeldine; Annie Henshall, Gibbons; Gertie Breadon, Fawn Lake; Jennie Breadon, Fawn Lake; Joyce M. Kay, Onion Lake; Harry Richards, Provost; Joe Davenport, Edmonton; Isabel McArthur, Clyde; Clarence Whitelock, Jarvie; Edna Mew, Chauvin; Frances Powell, Fawcett; Ronald Bell, Fawcett; Wilma Boyd, Fawcett; Bert Bell, Fawcett; Betty McCann, Fawcett; Vera Glover, Lloydminster; Connie Glover, Lloydminster; Jack Kent, Clandonald; Margaret L. Kent, Clandonald. **Senior**—Myrtle Frost, Minburn; Dorothy Frith, Edson; Edith Thompson, Barrhead; Jean Breadon, Picardville; May Henshall, Gibbons; Gordon Markle, Mayerthorpe; Jennie Hunka, Beverley; Rachel Halstead, Lloydminster; Lilian Irene Artindale, Sunnybrook; Clara Artindale, Sunnybrook; Mary Richards, Provost; Lilian Davenport, Edmonton; Joyce Davis, Mayerthorpe; Helen McArthur, Clyde; Edwinne Christian, Edgerton; Dorothy Mew, Chauvin; Ida Mew, Chauvin; David Harrington, Marwayne; Hugh Kent, Clandonald; George Macmillan, Tolland. **Advanced Graded**—Ralph Leach, Tofield; Mary E. Briggs, Ohaton; Joan Gardiner, Hazeldine; Jean Gardiner, Hazeldine; Grace Mitechell, Lloydminster; Mary Hunka, Beverley; Herbert Turner, Clandonald; Elsie Norris, Fawcett.

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The Page Pulpit

Contributed by Ven. F. C. CORNISH, D.D.

"All things come of Thee, O Lord; and
of Thine own have we given Thee."

We repeat these words in church when the offertory is presented at the altar. Suppose some Angel from Heaven appeared on the scene at this time of the service and whispered in your ear, "God requires all you have," and instead of placing the amount on the collection plate that you had intended giving, you had to feel in your pocket a second time, and withdraw, shall we say, a hundred dollars, what would your feelings be like? The free gift was to have been one dollar, the compulsory gift, is one hundred! How many side-issues there are to this question. A free gift surely is better than one by compulsion. Yes, in the sight of man, but in the sight of God it may present a very different appearance, and be the symbol of meanness and spiritual poverty, only. The fact still remains that "the silver and gold is mine." Oh, but I thought that I had earned this by honest and hard labour. I thought it was mine by right of ownership. Yes, but the fact still rings in our ears: "All things." Not only money, but health, strength and mental equipment. "Every good gift and every perfect gift is from above." You are not independent, but dependent upon God, and after all, what is man that God should be mindful of him at all. "This have I done for thee, what hast thou done for Me." Comparisons are indeed odious and when the human spirit adopts the spirit of Him Who said, "I am meek and lowly in heart," then man climbs down from his pinnacle of human conceit, and realises that though he may have the wealth, the strength, and the intelligence to remove mountains, if he has not love, he is nothing. If God asks for your all it is out of love for your

soul, to draw it into the way that is narrow and difficult, the way that is not always easily seen, for it is only the pure in heart that see God, and He is the Way.

Let the word "money" be symbolic. God wants us all and all of us, body, soul and spirit, and no human being in His sight is unimportant. God is no respecter of persons, rich and poor, high and low, clever and ignorant, they are all His children and members of His Kingdom. Try to grasp that thought in your Church affairs and you will take a broader view of life, you will try to take an interest in the world, in humanity as a whole, and then you will not mind giving the hundred dollars instead of the one, because He Who died for you, gave His life for the world.

I am only one, but I am one,
I can't do everything, but I can do something.
And what I can do, I know I ought to do,
And what I ought to do, by the grace of God
I will do.

May I quote just here words of Dr. Blunt, Bishop of Bradford, in his book, "Grace and Morals;" "Sow a desire and reap an achievement." "The universe is so framed as to be responsive to human desire. Therein, as is well known, is one great argument for the belief in immortality, the desires of the human heart are prophecies of their fruition. Man, as a free creative being, is entrusted with a power to wring from the universe by the force of his desiring that on which he sets his affection. It is perhaps the supreme testimony of the trust that God reposes in man, that He has made us, such as can bend events to our will." Needless to add that this excerpt is from a chapter on "Prayer."

Asked and Answered

Is it true that Rationalism is one of the consequences of the Reformation?

As a broad generalization there is an element of truth in the assertion since it was after the Reformation that Rationalism spread and produced societies separated from the Church. Lecky has, however, pointed out that the more carefully the history of the centuries prior to the Reformation is studied the more evident it becomes that the 12th century marks the turning point of the European intellect and the rise of perplexing doubts concerning the leading doctrines of the Faith.

What is the origin of the Benedicite?

The hymn is of Jewish origin and seems to be an expansion of the 148th Psalm. It is not known to exist in ancient Hebrew form but was incorporated with the Greek translation of the Book of Daniel in the Septuagint. Whatever its real origin it has been adopted by the Christian Church as an expression of Christian worship from primitive times; it is, in fact, one of the earliest hymns.

Rural Deanery of Edmonton

ST. STEPHEN'S

Sunday services: 8 a.m., 11 a.m., 7.30 p.m.
Week-day: Monday, Wednesday, Thursday and Saturday. Holy Communion, 8 a.m.

At the vestry meeting this month Mr. Buchanan and Mr. James Watson were elected to be the Group Committee for the Scouts with the Rector and with power to add to the committee two of the parents of scouts. This arrangement it is hoped will provide a means of co-operation between Scouts and Vestry in all such matters as Church attendance, the use of the basement, and the expenses of heating and lighting, etc.

The Men's Guild has cleaned up the church grounds and renovated the gate post. The Rangers have planted a Coronation mountain ash at the entrance to the church. Mr. Watkins has added to his many good deeds by painting the walls in the baptistery. The Willing Workers have paid the first quarter's taxes on the rectory.

We all miss Mrs. James Watson from the choir and hope she will have a very pleasant time in England and soon be back again.

The Telephone Whist proved very successful. Hostesses were: Mrs. Petherbridge, Mrs. Tucker, Mrs. Warring, Miss McArthur and Mrs. Matthews. Mrs. Patterson won the first prize and Mrs. H. Forbes was first for lady playing gentleman. Mr. Watkins and Mr. Schere tied for first prize and Mr. Schere won the cut. Consolation prizes were awarded to Miss McArthur and Mr. S. Petherbridge. The net proceeds were \$25.00, including a very kind donation. The money is to be used for paying off the debt on the rectory garage.

Church Union Notes: Under the auspices of the Canadian Church Union, Bishop Blunt is making a preaching tour of Canada. He will visit Edmonton on September 24th and address a public meeting in All Saints' Parish Hall. So keep this date open.

ST. MATTHEW'S MISSION

On May 22nd Miss Templeman, grand-daughter of our old friend Mr. Tayler, was married to Mr. Tom Johnson.

ST. MICHAELS AND ALL ANGELS

The Sunday School has grown from four to just about forty. Eleven pupils took the G.B.R.E. examination and seven were successful in obtaining pass certificates and two obtained second class. 2nd Class—Marjorie Hensel and Mona Bennet. Pass—Dorris Hyde, Milly Pengelly, Glenn Warring, Ken Warring, Quinton Hensel, Bernice Oswald, Wayne English.

ST. MARK'S

W.A.: The W.A. held a devotional service on June 3rd with the sisters of St. John the Divine taking full charge. Many of the city branches were represented. The service was both inspirational and educational. Our sincere thanks go out to the sisters for their splendid service.

On June 10th the president presented Mrs. C. Storey with a fountain pen, prior to her departure for England. We sincerely hope that she will greatly benefit by her stay in the Old Land and return much improved in health.

A silver tea was held at the home of Mrs. Baines on Wednesday, June 16th and was proved a very successful undertaking. Grateful thanks go to her for the use of the home.

On June 24th the W.A. discontinued their meetings until the Fall.

Sunday School: We are very pleased to report that nine Sunday School students were successful in the G.B.R.E. examinations and are listed as follows: Seniors—Norma Reynolds, Frances John, Doris Hetherington, Peggy Vaughan, Douglas Gibbs. Juniors—Joan Cawley, Jean Liscum, Dorothy Everitt.

The annual picnic was combined with the adult members of the congregation. This was held at the South Side park with ideal weather conditions and a jolly crowd. Thanks are due to Mr. Stretton, Mr. Cawley, Mr. Williams, Mr. McKim, Mr. Braithwaite, and the Vicar for kindly using their cars for transportation; also contributors.

Although the Sunday School classes will be discontinued for the next two months Mr. Hayden, the Supt., will hold lantern lectures every Sunday afternoon, commencing at 2 p.m.

The S.S. Rally will be held in Sept. when the prizes for marks and attendance will be awarded.

Choir: The annual banquet of this organization was held on June 8th in the King Edward Hotel Rose Room. During the evening Mrs. Storey was the recipient of an over-night case and Mr. D. W. Vaughan a small gift. Thanks are due to those who contributed to the programme. A picnic has been arranged for the near future and will be held at Elk Island Park.

Hall Management Committee: A "Bingo" party was sponsored by this committee which proved a great success. Mrs. Baines won the permanent wave, donated by Mr. Arthur Cross, and Mrs. Stretton won the smoker's stand.

ST. PAUL'S, JASPER PLACE

The W.A. held a very successful sale of home cooking at the market, on June 5th.

Mrs. Tolchard has very kindly offered the use of her beautiful grounds to the W.A. for the afternoon of June 30th. They will hold a garden party there and will also have a home cooking stall. Should the weather be unfavorable, tea will be served indoors.

The 18th Girl Guides and Brownies will hold no

formal meetings during the holidays but hope to have occassional hikes during the summer.

ST. FAITH'S

Wedding: June 5th, Leslie Herbert Burden to Rosemary Crawley. We wish them much happiness in their married life.

The Junior W.A., together with the Delton C.G.I.T., presented a most interesting play and other items. It was much enjoyed by all there but we wished the audience were larger.

Girl Guides: Congratulations to Capt. Thelma Dobson and her Guides in their splendid success at the Field Day—taking all the prizes in the East Edmonton district.

The Annual Open Air Service was well attended in front of the Mission House, and the Archdeacon gave us a splendid address in keeping Sunday.

The annual summer social was held in the parish hall on Thursday, June 17th. We thank all those who in any way contributed to make it a success, especially Mrs. W. Pattison and Mrs. R. Giltins who were the convenors.

Our thanks are due to the Ven. Archdeacon Cornish, Rev. Canon W. G. White, Rev. C. Storey, Mr. A. C. Taylor and Mr. E. Currey for the services during the Rector's absence this month.

The Rural Deanery of Vermilion

ST. SAVIOUR'S, VERMILION

Holy Baptism (Heatherbell School, June 6th):

Brenton Alexander Macnab, Margaret Lucy Holliday, George Holmes Holliday, Barbara Dean Elizabeth Holliday, John Edward Holliday, Thomas Wilson Holliday, Gerald Wilson Harle, Constance Joan Harle. Thorncilffe School, June 6th: Eva Louise Goheen, Robert Keith Goheen, Donald William Goheen, Shirley May Campbell.

Holy Matrimony (St. Saviour's), June 16th: George Wesley Vanstone to Lucy Violette Edey.

A rally of the Anglicans of the Vermilion Mission was held on May 19th in the Orange Hall, with a splendid attendance representative of every part of the district. Supper was served by the St. Saviour's Branch of the W.A., with the assistance of the men of the congregation as waiters and dish-washers. As caterers, the ladies lived up to their splendid reputation, and as waiters, etc., the men appeared to derive a good deal of satisfaction from the performance of their self-imposed task, even if a few of them did manage to make sure of their share of the first course before serving the dessert to the guests; as dish-washers they managed to combine a measure of efficiency with a good deal of fun for themselves, which might point a moral for their wives: "If you want to make him happy—ask him to wash the dishes, he does so enjoy it!"

T. Watts excelled himself as leader of a sing song which followed a period of getting acquainted, and saw to it that everybody took part. After short addresses from H. R. Parker and the Rector, Canon E. Pierce-Goulding delivered the address of the evening, and being in a happy mood, passed from the gay to the graver concerns of the Christians' job in a manner that held the attention of all and inspired us with a keener desire to be worthy of our calling.

CHRIST CHURCH, MANVILLE

On Sunday, June 20th, we were glad to have the Lord Bishop of the Diocese with us at 11 a.m. He was the celebrant at Holy Communion in Manville whilst the Vicar went out to a country point.

In the evening sixteen candidates were presented to his lordship for confirmation. In his address, directed specially to the candidates, he said, "Your admittance to Holy Communion is now possible, and you can at all times feed the soul as we feed the body. Never be lax about your communions, and always keep in mind that you have at your own command the will to do all that is right through God and the Sacraments." The following candidates were presented: David Cotter, Louis Cotter, William Whitehouse, Frederick Gemberton, Kenneth Blackburn, Jim Haynes, Ernest Emmott, James Emmott, Clifford Emmott, Mrs. E. Webb, Dorothy Webb, Edith Mary Jackson, Verna Astley, Mary Holden, Ethel Mary Swain, Elizabeth McMinnis.

Once again the church has been nicely cleaned and varnished through the good offices of the W.A. It is pleasant to be able to walk into God's house and see that it is well cared for. Many people remarked how nice the church looked, and it has been said: a community can often be judged by its church.

On the occasion of the visit of the Lord Bishop the church was packed to the doors, and the thought comes to one, is it necessary to have special things to draw a congregation? During the summer months when people are on holidays I hope that we will remember that the church is still carrying on. "We thank Thee that Thy Church is unsleeping." Wherever you may be this summer remember the special things of life—Fellowship with God and constant communion. May I wish you all a happy and restful holiday, and that you return refreshed and ready for further work in the service of the Master.

The W.A. held a very successful strawberry tea on Thursday, June 24th.

ST. ALBAN'S, CHAILEY

On Sunday, June 20th, His Lordship visited St. Alban's, Chailey, for the dedication and unveiling of the memorial to the late Reverend Evan H. Webb. The wording of the memorial is as follows: "In memory of the Rev. Evan H. Webb, who ministered in this district during thirty years, 1906-1936. Born Sept. 25th, 1861; Died Oct. 3rd, 1936." "Now the Labourer's task is o'er."

In the course of his address the Bishop said: "The dual character of Mr. Webb showed how it

Christ and Twentieth Century Intellect

By Rev. Ebenezer Scott, M.A., B.D.

The twentieth century, while it has made giant strides in our knowledge of the universe and the laws which govern it, does not stand on any proud peak of intellectual supremacy. The first century, in which Christ appeared, was one of fierce intellectual activity. The New Testament itself is the most enduring monument of its achievement.

A common phrase is, "the simple Gospel". But the New Testament is standing evidence that the Gospel is not so simple. The writers approach the study of Christ from diverse angles, and every one of them feels that his subject is inexhaustible. Preachers are sometimes blamed for "preaching over the people's heads", but their great text-book, the New Testament, may be open to the same reproach. It is much to be doubted if such writings as St. Paul's Epistles to the Romans and the Galatians were not "over the heads" of most of the ordinary members of the churches to which they were addressed.

Perhaps the truth is that the general level of intellectual power remains very much the same. Also, in comparing any one period with another, we must not confuse intellect in itself with modes of thought. The century in which Jesus lived had its own modes of thought, and He had to make free use of them if His message was to have any meaning. The main theme of His teaching, the Kingdom of God, was set in the framework of the traditional Jewish thought and language. But while making use of the notions and the imagery with which the people of His time and country were familiar, He also surmounted them, and extracted the eternal essence from them. His gospel was thus independent of all changing modes of thought, and is addressed to the eternal part of man's being, which remains the same in whatever direction his intellectual energies may be turned.

As compared with all previous centuries, ours is undoubtedly the Golden Age of Science. Its scientific bent is shewn in all our thoughts,—even in the studies of those records in which our faith has been handed down to us. Christ does not require us to abandon our characteristic modes of thought. He will rather use them to reveal more and more of the knowledge and wisdom of God. Every new conquest over darkness and ignorance is a fresh Epiphany of His divine light. Wisdom, through all the centuries, is justified of her most wondrous Child.

Christian Marriage

Recently fifteen clergymen of the Protestant Episcopal Church made the following statement regarding marriage and divorce. Since that time a large number of clergy have added their signatures.

"(1) We firmly believe that for Christian people marriage after divorce is contrary to the law of our Lord Jesus Christ, as declared in the Gospels and revealed by guidance of the Holy Ghost during the long life of the Church. We recognize that some scholars think that this prohibition does not apply to the innocent party in a divorce secured on grounds of adultery and, this matter being doubtful, we admit that there may be legitimate question about the right of the Church to bless remarriage in such cases, but in no others.

"(2) We deny that any authority in the Anglican communion has power to change, by canon law or otherwise, the teaching on this matter as given by the Lord for the governance of Christians.

"(3) We are sure that the passage of canons which in any way modify for Christians the divine law in respect to marriage after divorce will result in the raising of grave doubt, in the minds of many, about the faithfulness of the Anglican communion to its divine Master, and this to the grave injury of the cause of Christ.

"(4) We request that, concerning the solemnization of marriage after divorce, only such action be taken as will insure strict obedience, by all who share communion in our Church, to the standard laid down by Jesus Christ Himself."

Comments Original and Otherwise

"Curate"

THE WAY TO PEACE

Speaking recently at Brussels, Mr. Eden, England's Foreign Secretary, said: "If the world is to pass from the period of avoiding war to one of creating peace some more positive programme must be found."

I cannot help wondering whether Rt. Hon. George Lansbury in his visit to the German Chancellor has not indicated something of that "more positive programme". In a statement recently published, Mr. Lansbury says that he asked for an interview on one question only—that of international peace. The main and in fact the one thing that he desired to obtain from the German Chancellor was a statement that, if a new peace Conference were held, Germany would take part. The German official statement issued at the close of the interview contained a promise that the Government would attend such a Conference if there were any prospect of success. Mr. Lansbury then goes on to urge that if such a Conference is to be held, the representatives of the nations must meet in a new spirit, determined to give the world a lead away from armaments and war, as a means of securing peace, and instead rely on reason, common sense and co-operation. The nations described as the "haves" must be prepared to share with the "have nots".

And we all have our part to do in preparing for such a Peace Conference. "We must," says Mr. Lansbury "all shout from the housetops our faith—that it is still God's purpose that the curse of greed and war, of persecutions and slaughter, shall be removed from the lives of all people. We sing and read of love in our Bibles and hymn-books. The world is sick and broken because of "fear". Only love, perfect love, expressed in action and in deeds, will cast out fear. I said this in Berlin, and say it to you, and say also that all our own labour troubles will soon be ended if we look at a miner, a 'busman' or any other worker as our brother, and remember it is God's will we should live at peace one with another, and therefore it is our duty to help in every way possible to remove every cause of evil and offence which afflicts our brothers and sisters both at home and abroad."

A GREAT PRIME MINISTER

The Spectator (London) makes the following comment upon Mr. Baldwin's farewell speech in the House of Commons. The House was discussing a labour dispute in an English colliery. "It was his speech on this theme twelve years ago, when he prayed for "Peace in our time, O Lord" that lifted him from the ranks of the ordinary party politician to a height of statesmanship from which he never afterwards descended. On Wednesday afternoon he displayed to the full his incomparable gift of bringing the best out of his audience. He created in his peroration about the Coronation ceremony the atmosphere of a cathedral, so that when he sat down, his supporters, who on any other oc-

casion would have leapt to their feet to bid farewell to the greatest parliamentarian of this generation, felt that such a demonstration would be misplaced, and hardly even dared to break the spell with a cheer."

MARRIAGE AND DIVORCE

I notice that a correspondent in a Church paper reports that in the Province of British Columbia in the month of March there were three hundred and fifty-nine marriages registered, and forty-five divorces, a ratio of one divorce to every eight marriages. "We might as well have the Russian system, if divorces are to be granted on such evidence," was the comment of a judge in the Supreme Court in Vancouver. It is a rather startling fact that this practice of "consecutive polygamy" should have got such a foothold in any Canadian Province. Most of us had thought that Chicago and Hollywood "enjoyed" a monopoly of that sort of thing. Most Christians will agree with the following resolution passed unanimously by a Deanery Conference in England.

"This Conference affirms our Lord's principle and standard of marriage as the life-long and indissoluble union for better or for worse of one man with one woman to the exclusion of all others on either side. This Conference also affirms its belief that, as a consequence, in no circumstances can a Christian man and woman re-marry during the life-time of wife or husband without a breach of the principles by which the institution of marriage is governed according to Christ's teaching."

SOCIAL SERVICE BULLETIN

I have just received a copy of an excellent Bulletin issued by Dr. W. W. Judd, who was recently appointed General Secretary for the Council for Social Service. In his foreword Dr. Judd says that he proposes to issue similar bulletins periodically as the swiftest, most frequent, and most reasonably priced method of keeping in touch with the clergy upon whose co-operation the efficiency of his work so largely depends. Comments both critical and suggestive are invited. Unquestionably Dr. Judd is starting off on right lines. No General Synod organization can function with efficiency, that does not enlist the co-operation of the incumbents of the parishes.

SOUND ADVICE

Sir Edward Beatty, addressing the graduating year at McGill College a few weeks ago, concluded his speech with these few words of advice. They might be taken as a life motto by all young people.

"Have faith in your God, in your country, in your fellows and in yourselves . . . Be courteous. Strive to hold dignity in a world which seems to be losing it. Be honest. Above all, carry with you that sense of responsibility to yourselves and others which raises men to the highest level of true citizenship."

(Continued on page 6)

Holidays

There are several excellent reasons why we should be as careful of our worship on holidays as at any other time. For our own sake, it is imperative that in these days when there is so much slackness we should be severely careful of our obligation of worship. The atmosphere of a holiday may make closeness of touch with God even more necessary than at ordinary times. Moreover, it will often happen that if one person in a house admits his intention of going to Communion or church, some other guest, who wants a lead, but is a little nervous, may be encouraged to bravery also. At any rate, there is urgent need just now of Christian men and women who will bear witness to their profession in no uncertain way in all companies and places.

And further, it must be a great help to parsons in remote country places to see in their small congregation an obviously friendly stranger from the hotel or from somewhere in the neighbourhood. Things are none too easy in many country parishes, and it will hearten the rector to be reminded that

outside his little flock there are men and women who love what he loves, and come to join his worship. Or if we are on a Sunday drive into the country, it is good for us and for everybody that we should pull up at some village church for worship with the country congregation. It is good for us to take part in the venerable Service of the Church in a fresh and partly strange atmosphere.

* * * * *

We shall do this if we have acquired that sense of obligation of worship of God, which will forbid us to let a Sunday go by without joining in the public worship of the Church. We shall do it because it is a duty; but we shall certainly find in the habit, if we have not already done so, a joy which is like no other. Thus we shall discover that the week-end habit and our vastly enhanced mobility by car or by train, is a good gift of God, which, while it shows us more of the glories of His work, also varies and refreshes our worship of Him in His Church.

The Uttermost Part of the Earth

By Archdeacon J. B. Fotheringham

For months, if not for years, those who saw the pageant of the Coronation of George the Sixth will be talking of all they witnessed. It will take long journeys over land and sea to take the representatives, who were present, back to their native states and it will be in many tongues that the story will be told. In India alone the scene will be described in fifty different languages, not to speak of the ends of the earth where in igloos in the Arctic, by bushfires of the woodsmen in the West, in the Council-chambers of the nations, in sanctuaries of the churches, by the humble hearth of the poor and in the reception-room of the rich, the story will be told and re-told. Impressions no doubt will vary according to the individual but the spirit present at the ceremony will reach in a personal way countless millions who had already heard of it by wireless or read of it in newspapers and magazines.

It was after this fashion Christianity began and by this means the Church spread. It is perhaps unfortunate today that this personal testimony is, to a large extent, forgotten. Men and women alike seem diffident about spreading the tidings of what they have seen and heard. This diffidence arises from various reasons; some good, some bad. Some men seem so anxious about the correctness of the technique that they cannot speak naturally; some are restrained by a reserve from speaking about what they feel deeply; some seem to fear that they may be caught in some theological mis-statement or may give vent to some heinous heresy.

But it was not so in the early days. Men and women who were present on the day of Pentecost caught the spirit of the occasion, and after that they went out to all the corners of their world, bubbling over with the news of what they had seen and heard. What an extraordinarily mixed company they were. The chronicler of the event exhausts his vocabulary in telling how diverse were the elements—representatives of all races and conditions. He begins with Parthians and stretches out to Egypt and Rome and ends with Arabians.

And if we grow curious as to the content of the story they told, we are baffled once more, as the narrator himself was evidently baffled, to record the actual event. He uses metaphor after metaphor, simile after simile, to convey his impression—wind, cloven tongues, fire, strange unintelligible sounds, weird actions that reminded the spectator of men filled with new

wine. Each figure of speech is suggestive. Wind wastes the land in winter and woos it in the spring; wind is at once a levelling destroyer and the breath of a new, fragrant life. Fire burns, terrifying in its consuming fury, but it separates the gold from the dross, creating new glories for use and beauty. Tongues unite and languages divide. But there was something in the whole scene that was common to the house, the people, the onlooker: it was Spirit.

That spirit thrilled all who were present and that spirit sent them to their homes over the earth, witnesses of the indescribable greatness of the occasion. As time went on it percolated through the soil of distant lands until everywhere strange harvests of that spirit were appearing on the earth. It is all very natural and all very supernatural, but natural and supernatural are relative terms, for all nature is super-nature. The harvest that has come from the oft-repeated story is as diverse as the elements in the original story, and the history of the centuries is the record of ever-growing and ever-varied crops. Very soon that spirit took bodily form in the doctrine of a Paul who analysed and catalogued its content. It sprang on the lips of Peter to the magic picture of Him "who went about doing good". It created courageous saints out of frail women; it flouted the powers that be with a stronger power of its own; it was a spirit of life, and out of that creative womb were born Churches and Empires.

That is one of the greatest and most mysterious attributes of human beings—the power to act as conveyors as well as spectators. Each man, woman or child carries a certain present spirit that pervades the atmosphere which others breathe, that poisons or purifies those whom they meet. The individual, the Church, the Society that is born of the Spirit is an overflowing fountain of knowledge and of power to those among whom they live.

"They went away again unto their home." That is the story of the Coronation and its witnesses: it goes to the uttermost part of the earth. It must be the record of those who profess and call themselves Christians.



Comments Original and Otherwise

(Continued from page 4)

TO THOSE IN SORROW

The Bishop of Texas has written and published a letter addressed to the parents and relations of the children who lost their lives when the school building was destroyed in New London. From this letter I quote this paragraph which may be helpful to others who have suffered.

"People ask today, Why would God permit this tragedy? Of course God had nothing to do with it. People have been asking the same question since the beginning of time. What is God like? And the only answer that has been given to that question is the answer that Jesus Christ Himself gave "He that hath seen Me hath seen the Father." What kind of a God have we got? We have a God like Jesus who asked for Himself no immunity from the sufferings and tragedies of life, but who gave His life that you and I might, at this moment of deepest sorrow, have the assurance that some day, somehow, and somewhere, there will come the recognition and the reunion with those we love, and a sharing of the experiences in the life that goes on; and all the time they are growing, developing and learning and serving and loving us more and more.

What kind of God have we got? The same kind of God that Jesus was, who when men argued over their greatness, brought a little child to Him; He put His hands upon him and blessed him. A Jesus who loved people regardless of what they did. He hated sin with all His soul, but He never quit loving the sinner. A Jesus who said to the woman taken in sin "Neither do I condemn thee," but "Go and sin no more." A Jesus who said to the dying thief, "This day shalt thou be with Me in Paradise." A Jesus

who said "In My Father's house are many mansions—I go to prepare a place for you that where I am ye may be also." A Jesus who said, "Lo, I am with you alway." . . . Anchor your faith to the fact of a God who loves you—make your prayers to Him, and some day there will come to you an understanding of how such things can happen."

CLERICAL LEADERSHIP

Bishop Oldham of the Diocese of Albany in his charge to his Synod laid emphasis on the importance of clerical leadership in the parish.

"Without minimizing the duties of the laity," he said, "the chief responsibility for accomplishment or failure falls inevitably upon the clergy. Whenever things are lagging, whether it be in service to the community, spiritual earnestness, or the more material evidences of a successful parish, such as contributions to the quota or payment of assessments, the main cause will nearly always be found in the character and emphasis of the leadership.

"This," said Bishop Oldham, "may seem a heavy responsibility, but both the nature of the case and our vows of ordination place it upon us, and we would do well to ponder it more often as those who some day must render account to the Chief Shepherd of us all."

WHY IGNORE THE OFFICIAL PAPER OF THE CHURCH?

I notice that the Hon. Clerical Secretary of the General Synod makes an announcement about a meeting of the Executive Council of the General Synod in the columns of the Canadian Churchman. That is entirely proper. But why pass by The Church Messenger, which is the only official organ of the Church and which has a larger circulation, a free copy going to every incumbent in Canada.

(Continued on page 10)

The Coronation

From time to time for a good many months I have cherished angry, and even destructive, thoughts about the man who has the office directly above mine. I don't know what his business is. At times I've thought he must be training wild animals or prize-fighters.

I put up with his racket when he moved in—all the running around and scraping and bumping when they placed his desk and files and whatever his furniture is. Everyone has to move in or out sometime. You expect noise then.

But he keeps it up. Of course he can be quiet for a while, and sometimes he's away for days. And then he's back, dropping books on the floor, stamping his heels, dragging his chair around, and prancing up and down.

I have gazed up at the ceiling and looked for cracks in the plaster. I have tried to pierce him from below with the evil eye. I have searched my vocabulary for epithets to fit him. I have imagined what this unknown fellow must look like: a huge overfed beast, heavy-jowled, a hob-nailed lout who never learned any manners—the kind that knocks women and cripples right and left to get where he will.

Of course my Good Angel had whispered to me that I mustn't work myself up into such a rage; that I had better not complain to the landlord or even to the janitor; that it isn't really so bad as all that; and finally that perhaps I sound almost as annoying to the girls in the office below.

Today he came in and introduced himself. I controlled my face and tongue when he said he had the office above mine. Really, he was quite decent looking—a rather refined face, closer shave than I trouble to get, and a better waist-line than mine.

Had I heard the coronation broadcast? He was beaming about it. Apologized for introducing himself so abruptly. But this coronation had got under his skin and he just had to talk to somebody about it. Heard I was an Episcopalian and thought I might be the right party.

Yes, I was an Episcopalian. Have a cigar. Take this chair. (Scrape! Thump! The girls downstairs heard that, I'll bet!)

Well now, about the coronation. Some of my family made fun of me—Holland Dutch from way back with a strain of Irish and German thrown in. None of us have given two whoops for a king since the Northwest territory was settled. Just the same, I told them I was going to take the alarm clock and turn on the radio at 4:45 a.m. If they didn't want to be waked, I wouldn't wake 'em.

Here's the point. I was sitting there all alone in my pajamas with the radio damped down. After five minutes I had a funny feeling. I was in church. I got up and put on my best dressing gown, Christmas present last year. Too stylish to wear, I had thought before. That was better. Then I didn't want to sit down. Didn't seem right. Should I kneel like the Episcopalians? Compromised by standing with my head bowed.

Why man, it was wonderful; I took it all back—that smart stuff I had talked about the unjustifiable expense and barbarous display. Why that old Archbishop! I felt like saying, well you certainly are one of God's good old men, talking as humble and noble as Abraham Lincoln. Did you notice that whenever the bishops mentioned themselves they said "although unworthy" or something like that?

It was too bad when they switched off in the middle of the Service when the King and Queen were to get ready for the Communion. I wanted to hear it all. I was ready to go with them and even kneel down. It's too bad, the only time a fellow can be in on something like that is once in a lifetime when a king gets crowned 4,000 miles away.

* * * * *

I turned to my Guardian Angel and thanked him in an aside. I reached over to my desk and picked up the new Prayer Book I always have on hand. What you want is all here, I explained.

You don't say!

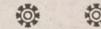
Yes, all here. And what's more there are 27 places in this city where this Service is used. Some places, every morning. Doesn't matter where you go, cathedral or some mission shack—America, Canada, England, Australia, South Africa, islands of the sea—everywhere the same.

He took the little red book carefully, reverently. How much? Nothing, I said. It cost me 40 cents and if I couldn't get another I wouldn't part with it for a fortune.

I took it back and wrote in the fly-leaf: "To the Man Above Me. Wednesday in Ascension-tide, 1937. Come, for all things are now ready."

And we went out to lunch, arm in arm. My Guardian Angel saw me tip the waitress half a dollar.

Editorial Note: The above was written by the editor of the Everyday Religion section of the Living Church and was given the place of the leading editorial.



CREDO

A third edition of this book has been prepared by Rev. W. L. Cullen. The foreword is written by Rev. H. R. Mockridge and many improvements have been made. It is intended as a concise and definite guide to Church doctrine. The printing and binding are much improved.

40 cents

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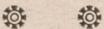
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PALESTINE

It is generally believed that the Palestine Royal Commission will, in its report, recommend the partition of the country. The western seaboard, with a large part of Galilee, where most of the Jewish agricultural colonies are situated, will, it is expected, become a more or less self-governing Jewish State, into which Jewish immigration will be decided merely by absorptive capacity, and not by any political considerations. The hills and the western Jordan valley will be, it is supposed, added to the present Arab State of Transjordan. The Sacred Cities and possibly the important port of Haifa will remain under the authority of Great Britain, the mandatory Power. There are many objections to this scheme, and certain advantages. At the time of the Balfour Declaration, it was unquestionably intended that the Jewish National Home should include the whole of Palestine from the Mediterranean to the desert. After the War, as a concession to Arab demands, Transjordan east of the Jordan, in area three fifths of Palestine, was made into an Arab State, into which Jewish migration has been forbidden. If the proposed partition takes place, Jewish Palestine will be about one-fifth of the original area of the country, and sentiment will make it extremely difficult for the Zionists to accept an arrangement which leaves Jerusalem outside the Jewish State. Numerous difficulties will have to be overcome, the chief perhaps being concerned with the large Arab minority, including the owners of the citrus groves, that would be left in the Jewish State. The great advantage from the Jewish point of view would be an increased immigration into a restricted territory, which, however, is capable of supporting a much larger population than it has at present.

—*The Church Times.*



WHO ARE THE CATHOLIC BISHOPS OF GREAT BRITAIN?

The Universe, a Roman Catholic magazine published in England, complains that the British Home Office has refused to submit to King George an address in which the Roman Catholic Archbishops and Bishops in Great Britain reaffirm the loyalty of British Roman Catholics to the Crown. Sir John Simon, the Home Minister, has declared that, like his predecessors, he would be "unable to submit to the King an address in which these archbishops and bishops were referred to as the Catholic archbishops and bishops and in the signatures to which use was made of territorial designations which cannot be recognized in official communications."

It seems to us that the Home Minister was entirely within his rights in refusing to present this address. Anglican Churchmen do not refuse the rights of Roman Catholics to full religious liberty but they do object to recognition of the members of their hierarchy as "*the Catholic Archbishops and Bishops*" of England. Catholic Archbishops and Bishops they are, but no more so than those of the Church of England; indeed, if anyone is to be described as *the Catholic Archbishops and bishops of Britain* it is the mem-

bers of the Anglican and not of Roman hierarchy.

It is interesting to note in this connection that it has always been the Anglican Church and never the Roman Catholic that has been responsible for the coronation of British Kings. It is true that the Pope blessed William the Conqueror when he undertook to invade Anglo-Saxon England, but it was the Archbishop of Canterbury then as now who crowned the King—and that not as a papal delegate but as head of *Ecclesia Anglicana*.

—*The Living Church.*



BRITISH-ISRAEL AXIOMS

The Rev. F. T. Tapscott, M.A., has prepared this prospectus of a Series of Tractates in Rebuttal of British-Israelism. In the preamble he writes: "In the fervent appeal to the United Kingdom, issued by the Archbishop of Canterbury, for the promotion of world peace, after attacking 'self-seeking nationalism' as the chief obstacle thereto, he warns us that 'beyond the danger of war there are sinister forces undermining the spiritual basis on which the human order rests'."

It is because the writer regards British-Israelism as not the least menacing of those "sinister forces" that this series of tractates has been prepared. 35 cents each



WE PROMISE

This booklet of 32 pages with a sub-title "a book of loyalty for the boys and girls of the Church's Forward Movement" is such that teachers and parents may give it to any child with the confidence that it will be most valuable. Loyalty to Christ and His Church is put in a very attractive form with outline pictures. The Church Catechism in essence is set forth for young children and things the Church must change are shown in contrasting pictures. Blue and black. Wonderful value. . . 2 for 15 cents



SPECIAL SERVICE

A special form of Service has been prepared for use in the Sunday Schools throughout Canada, on Children's Day this year. This is to commemorate the One Hundred and Fiftieth Anniversary of Bishop Inglis, first Bishop of Nova Scotia.

General Synod is being held in Halifax in honour of the event, and special Services will be held on August 29th in St. Paul's, which was Bishop Inglis' Cathedral, and also in All Saints' Cathedral. The following Sunday, special Commemoration Services will be held in each parish of the Diocese. On that Sunday the special Children's Service Form will be used and then on Children's Day the children and young people all over Canada will join in the Service. Order your Service Forms now. \$1.00 per 100



A SERVICE BOOK

Morning and Evening Prayer combined, Holy Communion, Ten Psalms and Forty-two Hymns are bound in a linen-covered book 4 in. x 5½ in. For Camp Services, and Summer Resorts.

. 15 cents each

Clerical Applications

The rectorship of an important parish in the Diocese of Arizona fell vacant. The Bishop of the Diocese received so many letters from clergymen asking that their names should be considered in connection with the vacancy, that he prepared a circular letter which he mailed to all who had so applied. The Bishop's letter was as follows:

Dear Brethren:

I have received your letters and have given considerable thought to the fact that they were written. Some of them I have forwarded to the senior warden, but have not read all of them; I did read one or two.

I am far from desiring to appear unsympathetic, or hurting your feelings; but you raise a question which, as it seems to me, strikes at the very heart of the ministry and, therefore, of the Kingdom through the Church.

What I am about to say probably brands me as being old-fashioned and "out-moded"; but, as I said to the vestry of Grace Church, the writing of such letters indicates a conception of the ministry and of God which is wholly foreign to what, as it seems to me, are the true ones. According to the latter, the ministry is not a profession and its members are not running for office or hustling for jobs. Your letters give me the impression that your notion is that Tucson is a nice place in which to live, Grace Church is a large and prominent parish, and you would like the job of running it. There was nothing in the little I read to indicate that the writers felt they had been called of God to Grace Church and, at most, this could not have been true of more than one. As I said to the vestry, there were, no doubt, among all of the "candidates", men who could do a routine "job" very well; but that what the situation in Tucson required, like what was required in every other congregation in the Church was a very different kind of leadership. As I see it, any man who could tout his own capacities and get his friends to write in his behalf, as though running for political or other office, had thereby disqualified himself from any consideration at all.

It is a distressing thing to see so many clergymen peddling their wares when a large parish is vacant, but who never think of themselves in connection with mission stations when these are open. On the other hand, it is reassuring to receive letters from men who say that they feel called to do missionary work. These do not "apply" for any particular place, but offer themselves for any work which it might be thought they could do. They were not "candidates" for the rectorship of any "prominent" parish. More than one of them has come to this district and they are doing magnificent, self-sacrificing work extending the Kingdom of God. They go on the theory, which, I am sure, is the right one, that God will place us eventually where He wants us, if we are willing to let Him do it. I cannot think He means us to take matters into our own hands and do our best to grab some "plum" without regard to whether it be His will or not. Certainly, at most, only one of the present

"applicants" could possibly be right in thinking he is doing God's will in making "application"!

Here is another consideration. Is not the whole idea of "promotion" (which, without exception, always means going from a smaller to a larger charge) pure worldliness? If we are now doing God's will where we are, how could any change be a "promotion"? There is a vast difference between doing the work of God and doing His will. It is possible for the one to be absolutely opposed to the other.

For these reasons, the vestry and I have agreed not to consider the "application" of any "candidate".

Regretting to have to write such a letter even to one clergyman, and trusting that, if the view set forth here be correct, you will adopt it, but, if it be wrong, you will convince me of that, I am, with best wishes,

Sincerely,
(Rt. Rev.) WALTER MITCHELL,
Bishop of Arizona.

I find myself entirely in accord with everything that the Bishop of Arizona has said in his letter, but I would like to extend its application to vacant Bishoprics also. The man who becomes a "candidate" for such a vacancy, and seeks the co-operation of his supporters to "boost" his claims, thereby disqualifies himself absolutely. Grabbing at episcopal "plums" is just as reprehensible as grabbing at parish "plums".

—CURATE.

BOOK REVIEW

The Presentation of the Bible to Children, by the Reverend E. F. Hall, M.A., Canon of Exeter, and Diocesan Director of Religious Education . . . Oxford University Press.

35 cents

The four short lectures contained in this book were prepared for a Summer School of Clergy and Teachers of Religion. They aim to show how the message of the Bible, and the great stories in which this message is embodied, should be presented to boys and girls so that they will get, not only an intelligent understanding of God's progressive revelation to man and of His purpose in the world, but also a personal appreciation of the message.

The teaching of the Bible to children, especially the teaching of the Old Testament, is something that calls for more careful study, and the guidance given by Canon Hall, in these lectures will be welcomed by all whose privilege it is to instruct the young in that Book which the Archbishop of Canterbury declares, in the Coronation Service, to be "the most valuable thing that the world affords"—containing "the lively Oracles of God".

A very suggestive Foreword is written by the Dean of St. Paul's, and there is also an excellent bibliography. We should like to see a copy of these lectures in the hands of every clergyman and Sunday School teacher.

—R.A.H.

Comments Original and Otherwise

(Continued from page 6)

"IN NO OTHER NATION"

London Free Press: The Coronation over, the Imperial Conference will assemble with a distinguished list of delegates. It is a tribute to the character of the Empire that Canada's chief delegates are a grandson of a rebel and a descendant of the nation that Britain conquered in 1759—Right Hon. Mackenzie King and Hon. Ernest Lapointe. The delegates from South Africa are General Smuts and General Hertzog, who were commanders of the Boer armies who fought against Britain at the beginning of the century. The Premiers of Australia and New Zealand are sons of Irishmen who fled from their native country. In no other nation in the world would it be possible for representatives of such a nature to be assembling together to discuss the welfare of the Empire.

THE FREE CHURCHES AND THE SACRAMENTS

From an editorial in The Church Times (London) I quote the following:

"Many of the spiritually-minded, failing to find in traditional Protestantism the help they need, are turning to non-Protestant manuals and models of devotion." That is the opinion of "Ilico", the distinguished contributor to the British Weekly. "Nonconformity," says the writer, "is losing many of its more thoughtful and religious members to the Church of England." Protestantism therefore is confronted with a problem of the most urgent nature. "Ilico" is sure that it is idle to call these seekers disloyal. He feels frankly bound to recognize that the real failure is in the Protestant way to meet all human needs. What is required is to supply these seekers' legitimate demands.

"We assert," he says, "that the average man [amongst whom we reckon ourselves] needs for his spiritual life the Church, the Sacraments, and definite help and guidance." So far as Protestant doctrine "fails to find due place for some of the helps of fellowship and Sacrament offered in the Church, it may be called a partial and imperfect witness". Even more emphatically still, the writer declares that "Protestantism is not providing, perhaps it never has provided, all the help for which men rightly ask; hence they are turning to older traditions."

VIRGINIA METHODISTS

In the Southern Churchman there recently appeared a paragraph with that heading. Attention is called to the fact that the annual session of the Virginia Methodist Conference will be held in Richmond, Virginia, on Sunday, October 18th, and we are further informed that "many of the Episcopal Church in Richmond will welcome to their pulpits ministers of the Methodist Church."

This announcement makes me ask once again the question "Why do not our Right Reverend Fathers adopt some common policy in their matter of pulpit exchange, observe that policy themselves, and insist on a like observance by

the clergy?" The present contradictory practice is a wonderful example of Anglican inconsistency.

LIFE ON THE FARM

Recently the Hon. I. G. Gardner speaking in Ottawa gave it as his considered opinion that no occupation offered the average man a more comfortable living than farming or greater freedom or a better opportunity for home building.

Thank you, Mr. Gardner, for that statement! It is entirely true and a truth that needs to be emphasized. I for one am getting somewhat weary of hearing about the "poor farmer". For the man who uses his brains and intelligence, it is a great life, ten thousand times better than punching tickets on a street car, or selling silk behind a counter.



BISHOP CHARLES STEWART

This month is the centenary of the death of Charles James Stewart, the apostle of the eastern townships, who in the early days (1818) was in charge of the settlements on the St. Francis River beyond Shipton. It was on 13th July, 1837, that Bishop Stewart passed away. Church people in celebrating Sherbrooke's anniversary this month will give more than passing thought to the priest of God who gave the best part of his life to the promotion of the spiritual interests of the eastern townships; first as a missionary near Lake Champlain and then as a missionary in the St. Francis District, with headquarters at Hatley; later as travelling missionary and then for the balance of his life as a travelling bishop. Though by right of appointment Lord Bishop of the Diocese and entitled to a See House, Charles Stewart will be remembered as a great itinerant.

One hundred years ago there were only 16 miles of railway in the diocese; steamboats were plying the St. Lawrence, horse-back, stage coach, and carriole, (as winter sleighs were called) provided the means of transport throughout the diocese. Thirty years of journeying by these methods must have done much to sap his vitality. Remembrance of him will doubtless be made in the many cities of the two provinces of Quebec and Ontario where he did much to encourage the growth of the Church in early days.

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Jerusalem Revisited

By E. A. Taylor

One bright, cool morning early in February, I left my comfortable room at the Church Hostel in Jerusalem, where I lodged. It is a quaint old place, the original building being an Arab house over six hundred years old. My room is in the olden part, and, like the big living room on the ground floor, is high ceiled, with arches crossing each other. The ceiling and the walls are white, with deep set and high-up windows; to look out one has to stand on a chair. The floor is stone with many bright rugs. The building has our modern electric lights.

From the window I can see in the courtyard, the square beds where marigolds and white violets are in bloom, and rows of sweet peas are in bud. The wings of the house, each with its picturesque outside staircase of stone, edge the garden at either end. The fourth side is open to the paved compound, where Christ Church stands. It was built nearly a century ago by the Society for the Propagation of the Gospel to the Jews. In it we of the Hostel meet for a twenty minute Service at 7.30 a.m. each day, to pray for the peace of Jerusalem. Poor Jerusalem, she needs our prayers.

There is a savage anti-Jew feeling in Palestine fanned by a European nation which, it is said, smuggles arms in to the Nationalists, so-called. Last summer nearly a hundred Jews were murdered, and over three hundred and fifty were badly wounded. Hardly a day passes without a Jew being murdered, or a Jewish house being bombed.

Later in the day I was walking out with Miss P—, a boarder at the Hostel. She is one of a small, but growing, colony of elderly English people with small incomes who are making their homes in Jerusalem.

We were going down the streets of modern Jerusalem, the new city stretching west and north of the ancient walls which enclose the Jerusalem of history, and the Church of the Holy Sepulchre. On my first visit I paid little attention to modern Jerusalem, but this time the anti-Jew trouble made it impossible to ignore it.

So we walked down a long street which was narrow and curved and bordered with uninteresting stores. Large glass windows were filled mainly with western looking goods. I like the quaint bazaars of old Jerusalem.

"Ah," said Miss P—, "I knew it would be so. This shop is to be opened by an Arab."

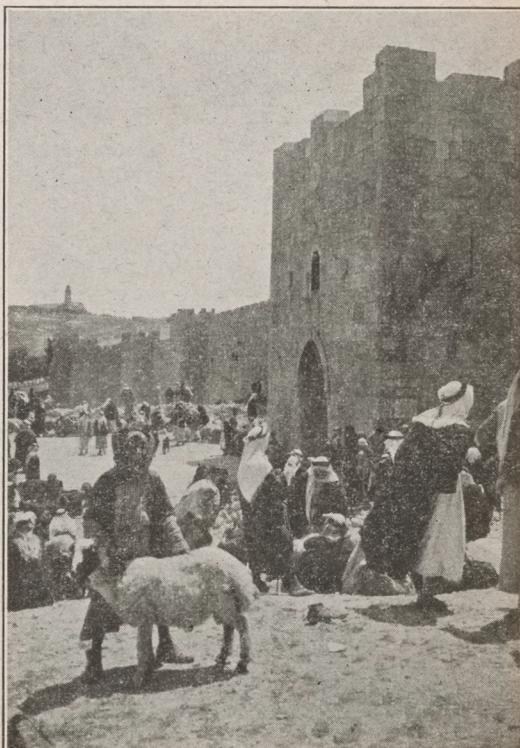
I looked without interest at the newly-painted lettering above the store, the graceful curves and flourishes of the Arabic alphabet. All notices in Palestine are in three languages—English, the square letters of the Hebrew and the Arabic curves. Miss P— went on: "Every shop on this street is now Arab. This one was a fine one, held by a Jew, but it is not very long since, early one morning as he was dressing the window, he was shot from the

street. No, he was not killed but badly hurt by the bullet and bits of glass. I heard he had left the hospital, but he evidently thought it wisest to sell out, even at a sacrifice, to an Arab."

Four years ago I wrote that the population of Jerusalem was 60,000 of whom 12,000 were Jews, and the others almost all Moslems, the Christians, including the British, only numbering a few hundreds. Now the city has grown much; there are several thousand more Moslems, and 33,000 Jews. "But the feeling against them is so strong," said Miss P—. "Oh, yes, just among the Moslems of course. The Jew is a far better workman than the Arab, but every day there is a Jew murder or assault somewhere in the country, and things can't go on like that." "There is the Royal Commission to try to adjust matters," I observed. "What do you think they can do?"

"Make separate Cantons as in Switzerland," she answered promptly. "Give the Moslems part of the country, and restrict the Jews to other parts. Take Hebron for instance, there are no Jew murders there, because the Arabs have managed never to let one Jew settle there."

From what I heard of the "Arabs" I thought it unlikely that they would ever be bound to



Herod's Gate and northern wall.

respect any "Canton" boundaries, when the Nationalist leaders loudly demanded the whole land. Then both would demand Jerusalem. They call themselves Arab, though there is very little Arab blood among them; they are a mixed race. Morton, in his *Steps of the Master*, suggests that they are the descendants of the ancient Canaanites.

Another day I was riding in a bus with another of the elderly British colonists, a Miss B—. I spoke of the difference in the country in four years. In the entire six weeks of my visit four years ago I saw but two cows, mild-eyed Jerseys belonging to the Franciscan convent close by the House of Caiaphas (excavated), at the south-west corner of the old walls of Jerusalem. Now, continually, I saw small herds feeding among the huge flocks of sheep and goats, and many horned heads were lifted to look at the bus as it went crashing by.

Again, where four years before there had been only a desolation of bare hills, I now constantly saw a fringing of young trees standing up dark against the sky.

But when I spoke of the improvement in the country, Miss B— was hardly responsive. She agreed that the Jew was bringing money and modern ideas of farming into the country, but—?

We passed the outskirts of some small town, and there, as always in Jerusalem and a hundred other towns, men were at work building houses, the square white houses of the country. "This means work for many men," I said. "Surely it also means a good prospect of prosperity and peace for the land?"

"It is a foolishness," she said sharply. "They are building houses for the thousands of—a certain nation (I was warned not to mention Jew in a public vehicle, and I noticed that any friends I was out with never did) who will never, never be allowed to come into the country as they have been coming these last few years. Instead of more coming in to take these new houses, there will be fewer of—of this nation in Palestine."

Poor Palestine! I remember a writer on Palestine (1863) describing her as a land with neither hope nor glory. He says:

"The Turk governs and plunders the land. ("No grass grows where the Turkish horse sets his hoof.") The Arab (native) dreams only of a competency, when he could quit the country (hardly any strong national feeling here!) The Jew comes to it, old, to die and be buried in its sacred earth."

Now with British rule has come hope; the young Jew is coming back, bringing into the country money and energy to work. But now there has come this pseudo-nationalism, not really growing among the natives but fostered by two European nations among a small half-educated class, who, with no property to lose, can terrorize their fellow-countrymen with threat of bomb or bullet.

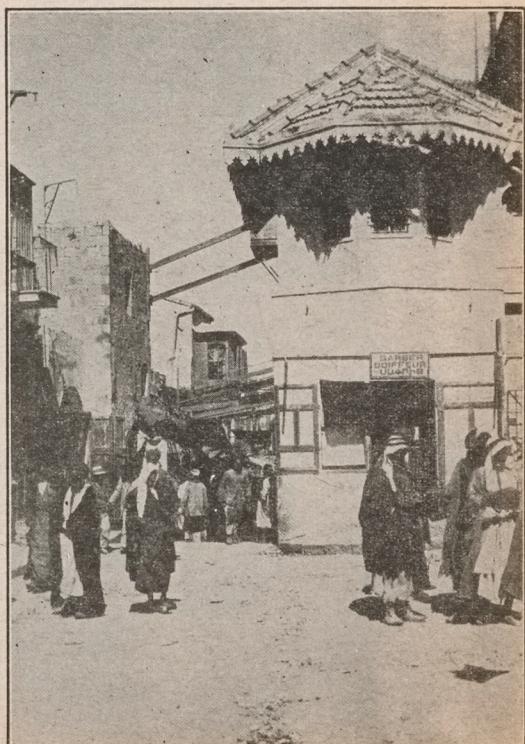
Another morning I walked out alone; in the compound the hundred and eighty Jewish girls were going to their class rooms in our school, where the New Testament is a text book. The Jews are so eager for their daughters to have

a chance to learn, that they will send them to our schools though never to those of the Roman Church. They seem now to have no prejudice against our Church. The girls looked so healthy and intelligent that they certainly gave one a promise of hope for the land.

Out of the compound I went south through the narrow winding lanes, often entirely roofed with arches, that are the "streets" of old Jerusalem. This is the ancient Armenian quarter, and where the street widens there is the massive façade of a great church, St. Jacques, within which is the gold-adorned tomb or cenotaph of St. James, the first of The Twelve to die for Christ.

Then on to the Zion Gate, the main entrance in the olden south wall. In the open space within the huge arch, a flock of black goats is waiting, seemingly untended. They lie or stand quite still, except two kids that are playfully butting each other.

Outside the gate, or rather gateway, I go westward along an empty road, fenced by stone walls, on one side of which are the building and grounds of the Armenian convent of St. Jacques, and on the other side, the mighty rampart of the ancient city. From the south-west corner of the walls the view is glorious. Down the long slope westward is much of the newest city. The Government buildings are to the north. Here I can pick out the line of the big stores and



The Jaffa Gate.

banks, etc., along Julian's Way, ending in the towers of the King David, modern Jerusalem's finest hotel, and the big Y.M.C.A. Lower down is the railway station, out of my sight.

With these is a medley of buildings, huge, white-walled apartment houses and small houses seemingly dropped down accidentally among vacant lots fenced with broken cacti hedges, where goats browse. All buildings are square, flat-roofed and white. Some people are indignant with this careless laying out of the new city. To the north the new streets are much more like the better quarters of our modern cities. Seen from the height, the view is imposing, especially when backed by hills, now a shadowed purple, for heavy rain clouds are hanging low above them. With the sunshine on the buildings they rise very white against the massed blackness gathering slowly overhead.

Then I go down the long westward slope towards the Jaffa Gate, on one hand the city walls, on the other a hillside. So I come to the orange market just outside this most busy of the old city gates. Besides its trucks of bright yellow fruit, each surrounded by would-be buyers, there is a taxi stand here, and it is the terminus to about half the bus lines in the country.

So through the crowds and the noises I go to the Jaffa Gate, and back to the Hostel.



Dioceſe of ſaskatoon

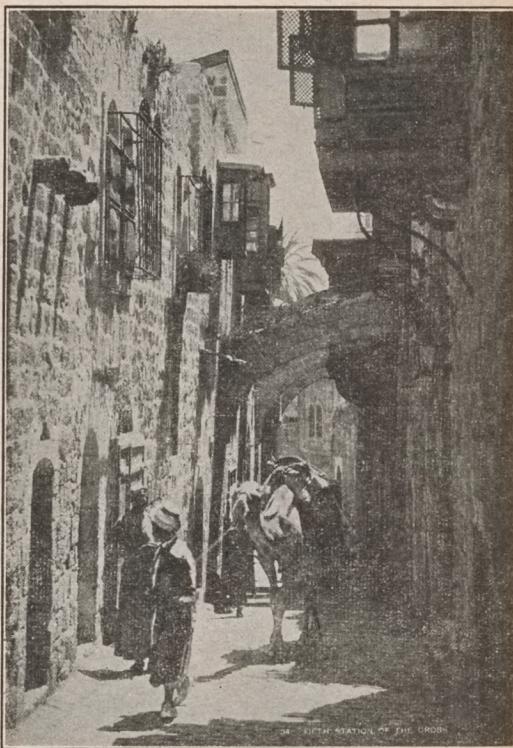
An Ordination Service was held at St. Paul's Church, North Battleford (Rev. R. Willis, Rector), on Whitsunday, the Bishop of Saskatoon officiating. The preacher, who was Canon R. H. A. Haslam, also conducted a quiet day for the ordinands on Saturday, May 15th. Mr. Ahab Spence of the Diocese of Saskatchewan and Messrs. A. A. Court and R. Phillips of the Diocese of Saskatoon were ordered deacon, while Revs. W. R. Craven and A. E. Render of the Diocese of Saskatchewan and Rev. P. H. Jordan of the Diocese of Saskatoon were advanced to the priesthood. Mr. Ahab Spence, who is a Cree Indian, was the Gospeller.

In place of the annual summer school there is to be held an A.Y.P.A. camp this year. It is to be at Pike Lake and will be from July 10th to 15th. Accommodation will be provided for seventy-five. Leaders include His Lordship the Bishop, Rev. L. A. Dixon of Orillia, Ont., and Revs. R. K. Sampson and R. Manwaring. There will be time and facility for recreation, and an inspiring and helpful time is hoped for.

The Thirty-first Annual of the Diocesan W.A. met in St. George's, Saskatoon, from May 4th to 6th, under the Presidency of Mrs. P. A. de Roche. His Lordship the Bishop was celebrant at the opening Service of Holy Communion. The preacher was Rev. Roy Manwaring of Battleford, his text being "Moreover, it is required in stewards that a man be found faithful".

The sessions were splendidly attended and those attending were well rewarded. A graphic account was given of their work by the Bishop's Messengers, Misses Bailey and Walker. They

had travelled 315 miles from their pioneer work at Endeavour in the eastern part of the diocese to be present at the Annual. Their work includes teaching, nursing, conducting funerals and Services, and extensive visiting in their large and scattered parish.



Typical street in old Jerusalem.

The resignation of Canon R. H. A. Haslam from the Principalship of Emmanuel College brings to a close ten years of service in that capacity. Over eighty graduates have been given to the Church in that period. They are scattered all over the globe but most of them are still doing pioneer service in the missionary dioceses of the West.

Canon and Mrs. Haslam are known to the Church as the founders of the work at the Kangra Mission in India. After their return to Canada in 1922 Canon Haslam was appointed Rector of St. James' Church, Saskatoon, resigning in 1927 to become Principal of Emmanuel College. Canon and Mrs. Haslam will make their home in eastern Canada.



Dioceſe of Edmonton

A Conference of clergy and laity took place on June 2nd in the Cathedral Parish Hall. This was called instead of a Synod. Various subjects were introduced by special speakers and debated upon by the Conference. The Bishop presided.

"ST. JOHN'S HOUSE" AND "THE TERRACE"

For over fifty years the Sisters of St. John have ministered faithfully to the sick of Toronto. They were the pioneers in their work and St. John's Hospital fifty years ago was much superior to any other in Toronto. Today, with the great advance in modernizing the hospitals, the Sisters believe that their efforts may be more effective along other lines. They have undertaken the management of the new, large Convalescent Hospital at Newtonbrook on the northern outskirt of the city, and have changed the old St. John's Hospital building on Major Street into a residence for elderly ladies, to be known as St. John's House. The rooms are light and airy and mostly arranged for a single occupant. Two dining rooms will be fitted with small tables. There will be an oratory, dedicated to the Holy Spirit, and residents will be invited to worship in the Sisters' Chapel. Elderly ladies will be welcomed from any part of Canada.

Travellers from outside Toronto, as well as professional women, will find a happy home awaiting them at The Terrace, which was formerly the Nurses' Residence. Large, light and airy rooms, and dining room accommodation, all at reasonable rates, make The Terrace attractive.

That the Sisters of St. John are in charge of these two institutions is sufficient guarantee to the members of the Church that they and their friends will find in them security, peace and happiness. The Business Office is 45 Brunswick Avenue, Toronto.

Dioceſe of Calgary

The great events of the past month, of course, were mostly associated with the Coronation. On the Sunday preceding it, all the churches used the special Services put out in England, and overflowing congregations were the general rule. The Bishop preached at the Pro-Cathedral. On Coronation Day, the Holy Communion was celebrated in every church in the diocese wherever possible.

Interesting visitors just at that time were the Bishop of Lahore and the Rev. C. R. H. Wilkinson of Kangra. A missionary meeting was held in St. Stephen's Hall on the Monday evening, which was crowded to see the moving pictures of the work of the Kangra mission. As the camera had been given by St. Stephen's W.A. on Mr. Wilkinson's last furlough, the pictures were of special interest.

At the great civic celebration on Coronation Day, when some 17,000 people assembled at the Fair Grounds, the Bishop of Calgary gave a fine address, and on the invitation of the Mayor, the Bishop of Lahore also said a few words.

On Trinity Sunday, the Bishop held an ordination of deacons at the Pro-Cathedral, when John Hoad and John O'Neil of St. John's College, Winnipeg, and Leslie Pearson of the Anglican Theological College of British Columbia were ordered. These young men are the fruits of the Boys' Vocational Conferences held in the diocese some five or six years ago, and it is a cause of much satisfaction to the diocese to know that we are growing our own clergy. All three are B.A.'s of their respective universities.

To the great sorrow of the whole diocese, Mr. J. G. Adam who had been Secretary-Treasurer for fifteen years has resigned and has gone to England for a visit before returning to enjoy a well-earned rest. To signify its appreciation the Executive Committee of the diocese, and the Clergy and Lay delegates presented Mr. Adam with a gold watch and chain at a dinner in the Renfrew Club, following the Executive Meeting on May 4th. It will be hard to think of the Synod Office without Mr. Adam. His obvious love for the Church and its Master, his constant courtesy and help to the Clergy made him very greatly beloved.



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One Communion and Fellowship

July

"Captains of the saintly band,
Lig'ts who lighten every
land;
Princes who with JESU
dwell,
Judges of His Israel.

Not by warrior spear and sword,
Not by art of human word—
Preaching but the Cross of shame
Rebel hearts for Christ they tame."

—Latin Hymn.

From the salt-scented air of New Brunswick we come to the wideness of the prairie, from the apple orchards of the Maritime provinces to the fields where the plough leaves "a league long furrow".

The history of the Northwest, and the coming of our Church there, begins long before the first plough broke the prairie sod. The story falls into three parts, the first of which we might call the Coming of the British Flag to the Northwest.

In old London there are many old churches, and one in Bishopgate Street, named for Ste. Ethelburga, virgin, might be counted among Canadian shrines, for in it Henry Hudson, with a part of his crew, took Holy Communion in 1609. A beautiful memorial window now commemorates this.

A year later, two years after Champlain had founded Quebec, Hudson raised our flag beside what we have named Hudson Bay, marking the whole of the then unknown Northwest as British. That winter was a hard one. There was wild meat in abundance, but the discontented men demanded bread, and in order that the small ration of this might be larger for the mutineers the wretched men put Hudson himself, his son, the loyal carpenter, and eight sick, in a small boat which they cast adrift in the icy waters of the great Bay. We wonder if it comforted Hudson in that hour when he faced death among the ice floes, to remember that Communion Service in English Ste. Ethelburga's. We may think so, for we are told to take that Sacrament for our comfort when we most need it, and surely Henry Hudson was in need then. There may have been granted to him, too, a vision of the Dominion-to-be, the great cities, the wide spreading ocean of wheat covering the prairie. But no one knows of Hudson's fate; he and his companions passed, only the flag stayed, braced by his dead hand.

In 1670 the Hudson's Bay Company of "Gentlemen Adventurers" received their charter to trade along all the waters running into Hudson Bay. Later the great company insisted that this included the Pacific Ocean. They were certainly not a missionary society,

yet we may call them missionary allies, for by their strict justice in dealing with the Indians they made the way open for the missionary when he came.

Bancroft, the American historian, tells us that the Indian wars to open the American prairies for settlement cost the United States of America \$500,000,000 in money, to say nothing of the loss of life and the constant massacres during those covered wagon days. At the same time, he tells us, Canada did not pay out one cent, for the Hudson's Bay Company had taught the Indians to trust the white man's word. That is the second part of our story, the coming of our business, our traders, coming with honest business.

Some have blamed them for not being a missionary society, but then the Church was hardly awakened to her duty in that regard, and the first missionary who did come to the Northwest was sent and salaried by them. The Rev. John West came out on one of the Company's ships, named as chaplain to their men, and schoolmaster to the children these same men had by Cree wives.

His portrait hangs in Bishopscourt, Winnipeg, today—a somewhat poetic looking face, clean shaven, with dreamy eyes. Looking at this portrait, one does not wonder at the remark said to have been made by the Factor at York Factory on the great Bay when the ship landed the new chaplain: "Hoots! but oor wild men will never hark to yon bit laddie."

But they did, white man and Indian alike bowed to the man who was the Peace-of-the-Great Spirit. He was only to spend three years in our Northwest, but in those three years he



Hudson and his son cast adrift.

left a deep stamp on our western empire, the stamp of the knowledge of God.

John West was born in English Surrey in the full tide of the great revival that was sweeping England under another John, the great Wesley. John West in young manhood fell

chief gave him his little son, to be taught the Way. When West had drawn up a plan for the forming of a school at York Factory, where the children there and from other posts could be gathered, he started for Red River, where the Selkirk colonists, Scotch and Presbyterian, eagerly awaited the coming of the minister. Nine years before, when they came to the Northwest, they had been promised a pastor, but had West come then he might not have been so welcome, for he did not belong to the Kirk. By now they were too hungry for the sound of a church bell and to hear a real preacher, to ask if he were Church or Kirk.

Two stood out in that welcoming crowd, John Prichard, Factor of the Company at Red River, (his baby daughter Catherine was to be the mother of Archbishop Matheson), with Chief Pigewis, of the Saulteaux. It was the passionate plea of the Indian, sent in writing overseas by Prichard that brought about the beginning of the Western and Arctic work

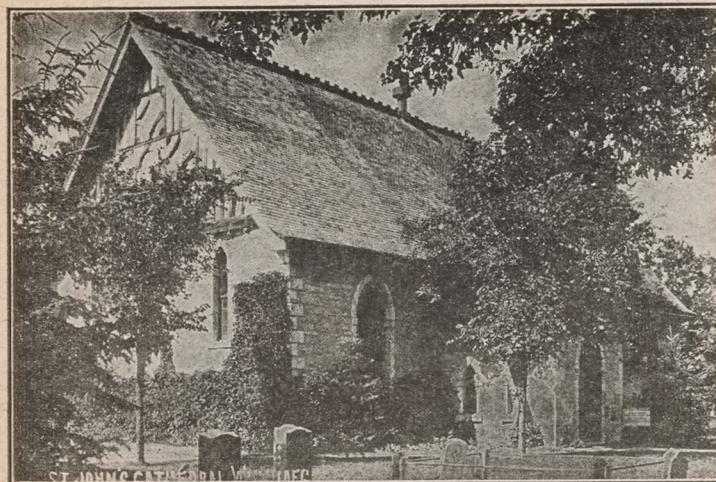
by the Church Missionary Society, but this will be spoken of in another article.

West was not the first missionary at Red River. Two years before two Roman priests had come, but their work was restricted to the French Canadians and Metis (French half-breeds), and their chapel was still unbuilt when West's little Church of St. John rose by Red River. On June 10, 1823, it was opened for worship, the first church in all Canada above the Great Lakes.

Before this time there had been Baptisms at Red River, and the first school, which operated as a mission as well as a school for the children of the white settlers, had been opened. West's pleading letters home had brought funds and teachers from the C.M.S. for the little boarding school at Red River. The first of our Indian schools started with fifteen boys and the same number of girls.

But West did not forget that he was chaplain to the Company as well as missionary to the Indians; for this last work he was supported by the C.M.S. At Red River he married many couples among the Company's men, white men to Indian women. Then he travelled to Brandon House, to Qu'Appelle, to Portage la Prairie and finally back to the Bay at York Factory. Everywhere he went he baptized and married, and taught the religious and moral value of both.

His interest in the Eskimo must not be forgotten. Meeting the Eskimo coming in to barter their furs at Fort Churchill, he preached to them through an interpreter. Thus began our Arctic Missions, well called the "great glory of the Church of England in Canada".



*St. John's Cathedral, Winnipeg, erected in 1823,
recently replaced by a new structure.*

under the spell of the new light, but like many others he saw no reason for leaving the old Church. He entered the priesthood and was ordained, becoming curate of White Roding, Essex, where he married, and for many years lived very happily.

But he had always taken a deep interest in foreign missions, and so when the Company advertised for a chaplain and schoolmaster, he, a sedate man of forty-five, happily married, and with a comfortable home and living, volunteered to go. It was a "call".

In May 1820 he left England, reaching York Factory on the bleak shores of Hudson Bay that July. He came alone, for, though his wife wished to accompany him, there was hardly a white woman in all the Northwest (except at Red River), because the Company discouraged their coming, wishing their men to marry Indian girls. These "mixed marriages", though without the blessing of any Church, were perfectly legal, being duly registered by the head factor at each post. It was to teach the many half-caste children that West had been commissioned. The upper officers of the Company could send their little ones to England or Montreal to learn to "think white". Isabel Hardisty, Baroness Strathcona, was the daughter of a Scotch factor and his Cree wife. The children of the rank and file, however, were in danger of slipping back into the habits and thoughts of their mothers' people if they had not the schools of the white men.

At York Factory, West, not yet knowing the language, and with his un-western looks, by his personality so impressed the Indians that one

One Hundred Years Ago

The King's Death: Windsor Castle, June 13th, 1837. "His Majesty has had a good night and continues in same state as yesterday." (Tues., June 20th.) It has pleased Almighty God to release from His sufferings our Most Excellent and Gracious Sovereign King William the Fourth. His Majesty expired at 12 minutes past 2 o'clock a.m. this day . . . A Proclamation was ordered proclaiming Her Majesty as Queen Alexandrine Victoria the First . . . (At Privy Council) Her Majesty declared she would uphold the Church, endeavour to ameliorate the institutions of the country and extend benefits of civil and religious liberty to all her subjects (Quebec Gazette, 28th July). The bells of the Cathedral rang a merry peal in honour of Her Majesty's accession (Quebec, August 2nd). On June 21st, the Queen issued a proclamation for the encouragement of Piety and Virtue, and commanded every minister to read it in his church 4 times a year. On July 31st, the Governor at Quebec communicated the news to the Bishop of Montreal.

Bishop Stewart's Death: 84 Park St., Grosvenor Square, 14th July, 1837. My Lord, it is my painful duty to acquaint your Lordship of the decease of the Bishop of Quebec at the residence of his nephew, the Earl of Galloway, Grosvenor Square, yesterday afternoon at 20 minutes past two o'clock. The Church in Canada, although prepared for this event by His Lordship's protracted and serious indisposition, will feel that she has lost a Father-in-God indeed and long mourn her bereavement. Samuel J.S. Lockhart, Chaplain and Secretary. To the Rt. Hon. Lord Glenelg, Sec'y of State for Colonies (Public Archives of Canada) . . . His servant used to read to him daily the Holy Scriptures, and his noble relative introduced such familiar friends as were likely to soothe or edify him by their company . . . on sacred subjects his mind never but for one day of despondency lost its power or balance. He never gave way to fretfulness or impatience. Lady Galloway never left him without his invocation of divine blessing on herself and her children . . . He was buried in the family vault at Kensal Green (Rev. E. Hawkins, Annals of Diocese of Quebec, 1849).

Bishop Stewart's Death: Rev. Wm. Betteridge to Lord Glenelg, London, Eng., 20th July, 1837. My Lord, Since in conjunction with Mr. Cronyn who is now in Ireland on the affairs of our Mission I had the honour to communicate to your Lordship, an Event has occurred which, although in mournful certainty, we have, from the very character of the malady, been anticipating for several months, still its actual occurrence cannot fail to deepen our sense of the bereavement we have sustained of a father and a friend to the clergy and the people over whom God had in His wisdom appointed him bishop, . . . the death of the Bishop of Quebec, etc. . . He asks that the episcopal allowance be continued to his successor, lest the sees of Quebec and Montreal be virtually abolished: and asks for a maintenance grant until Clergy Reserves

question be settled and appointment of another Bishop for Upper Canada (Public Archives G 36, page 262).

Napierville and Chambly, L.C.: Bishop G. J. Mountain's memorandum:—25th July. Major Christie offers an endowment for Napierville: enquires respecting students at Chambly and states the case of a young man willing to study for Orders.

Hull, L.C.: Appointment of Mr. Strong to Hull and recommendation that his salary should commence from midsummer, 1837 (dated 4th October). He leaves Upper Canada to the exertions of Messrs. Betteridge and Cronyn in connection with the Upper Canada Church Society. (S.P.G. Letters.)

Percé, L.C.: Bishop G. J. Mountain left Carlisle July 7th, in a schooner, and stopped at Percé, an important point for which there is slender spiritual provision. (A result of this visit was the subsequent appointment of a third missionary for Gaspé with charge of Percé, Cape Cove and Malbaie.) At L'Anse à Beau-Fils the Bishop preached during the course of a funeral. The resident Catechist was in attendance. Anchored at Malbaie Cove and called on one of the churchwardens whose child the Bishop christened during his first visit to Gaspé in 1824. The Gaspé has known no religious instructors (with the exception of the local Methodist preacher at St. George's Cove) but those supplied by the S.P.G. . . . On voyage up to Quebec, daily prayers with a lecture on 119th Psalm were held. Landed on 22nd July at Berthier and drove to Pointe Levi. . . (Memor of Bishop Mountain).

Montreal: Christ Church: Lack of accommodation for the garrison. The Officer Commanding the 2nd Batt. (G. A. Wetherall) to the Military Sec'y, Montreal Barracks, 17th July, 1837, refers to complaint of his married officers that there is a total want of church accommodation for their families. Until the year 1833 they had pews in centre aisle. Then by decree of the Vestry the Officers were arbitrarily removed to the Gallery after undisputed possession of these pews for 20 years. The Rector has tried to give the officers pews near the altar, without success. Now the officers' pews in the aisle have passed by purchase into the hands of others. The pews now offered to the officers in the gallery are ineligible. The voice of the preacher is inaudible. The respectability of the officers is affected by their being placed in a part of the gallery only frequented by the lowest order of the congregation and the officers are entitled to rank with the highest class of Colonial Society. He hopes the Lieut.-General will submit the case to the Bishop: or provide separate Service for the Garrison (Public Archives).

U. C. Rectories: Lord Glenelg writing from Downing Street to the Lieut.-Governor of U.C. (Sir F. B. Head), 6th July, 1837. The delegates of the Church of Scotland complain of

the endowment of 57 Rectories as a departure from the pledge of the Crown to refer disputes over the Clergy Reserves to the local parliament. They ask for equal rights with the Church of England. Lord Glenelg requests Sir F. B. Head to consult Archdeacon Strachan who would consult the Bishop of Montreal and say whether the facts were fully set forth. The public are deeply interested in the result and entitled to know the progress of the discussion. (Public Archives of Canada.) Lord Glenelg had informed the S.P.G. that in consideration of the hitherto unanswered claims of the Scotch Church, further sums received from the sales of the Clergy Reserves could not be given to the Society for its Canadian Missionary Clergy. (S.P.G. Letters.)

Barrie, U.C.: 5th July, 1837. To the Bishop of Montreal. An application has been forwarded to the Society to assist in erecting a church at Barrie on Lake Simcoe, U.C. We shall be obliged to your Lordship to express your opinion of the expediency of the Society's making a small grant towards the undertaking. J. C. Powell, Sec'y of the S.P.G., London.

Newcastle, U.C.: The S.P.G. confirmed the Bishop's grant of 50 pounds to the Rev. Mr. Wade to date from Autumn 1836 as Travelling Missionary in District of Newcastle: and at

Yonge St., Toronto: To the Rev. C. Matthews for serving the Church from the summer of 1836, and at

Chateauguay, L.C.: To Rev. Mr. Breathour as Missionary on the Chateauguay River, to date from 22nd May, 1837.

(Letter from S.P.G. Sec'y to Bishop Mountain, dated 31st July, 1837.)

In this letter gratuity of 30 pounds is granted to the wife of the Rev. Amos Ansley who was of unsound mind.

ANNIVERSARY

The Church of the Good Shepherd at Garson Mine celebrated its tenth anniversary on May 16th. The Right Rev. Roxborough Smith was assisted by Canon C. C. Simpson. Eighteen members of the Church were confirmed and pews recently installed by the Woman's Auxiliary were dedicated.



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HONOURABLE MITCHELL F. HEPBURN
PRIME MINISTER AND PROVINCIAL TREASURER

"His Name is called The Word of God" Movement

STANDARD: Acceptance of The Atonement and belief in the abiding Spirit of Jesus
in all who acknowledge Him as Saviour and Lord.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

A mighty promise of untold magnitude depending wholly on one condition: abiding in Christ and keeping His Commandments. Faithful acceptance of the abiding Spirit of Jesus ensures us that peace of which St. Paul writes to the Galatians (Chap. V: 22, 23). "The servant is not greater than his Lord," said Christ, "And whosoever doth not bear his cross, and come after me, cannot be my disciple" (St. Luke XIV: 27). Friendship and fellowship in Christ Jesus are rooted and grounded in obedience to divine love and as we are enabled by the direction and inspiration of the Holy Spirit to surrender ourselves wholly (body, soul, and spirit) to Him, our Saviour and Lord, can we envision with the beloved Disciple: "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is" (R.V. I St. John III: 2).

The Rev. J. T. Robbins, M.A., is preparing a series of studies on the Book of the Acts of the Apostles for members of this Fellowship. Two studies of the series are available to members interested. For details of Bible studies and information of the Fellowship write the Registrar, enclosing postage for reply, Mrs. F. G. H. Williams, 1434 King St. W., Parkdale, Toronto, Ont.

was possible to be both priest and farmer, and keep the respect of all shades of opinion. For many years he lived on his farm, but nevertheless had been the means of holding the church together.

Many people were unable to gain admittance to the church but seating accommodation was provided outside.

The Bishop announced the gift of an organ to the church, and also the building of a sanctuary to be dedicated in memory of Mr. Webb.

God's house and His acre look very neat these days after having been trimmed up. Thank you very much, friends. May your holiday season be all that you would like it to be.

CLANDONALD

The W.A. and Vestry of St. Mary's, Clandonald, were spared the arduous task of handling the booths at the local sports' day this year, and had the opportunity of taking in the various events. Other means than this usual affair have been suggested for raising funds, and no doubt some of these ideas will have fruition in July. The W. A. had an excellent meeting at the home of Mrs. R. Hagen, though the return journey was rather hazardous, owing to a downpour of rain.

Landonville parish is carrying on as usual, and had the spring special offering towards reduction of the church indebtedness on the building fund. For several years past the amount has been gradually reduced, and it would be rather splendid if the remaining \$150.00 could be cleared up this year.

And speaking of building churches, reminds one of the fact that Holy Trinity parish, Irwinville, is looking forward to a beginning of their church this summer. First meeting of the committee this spring was held a short time ago and tentative suggestions put forward. Further plans are being sought out at present. It is certainly expected that this much-longed-for edifice, will shortly be in course of construction.

Irwinville W.A. had a well attended meeting at the home of Mrs. A. Kent. Meeting at the same home were J.W.A. and C.B.L. members who enjoyed a very pleasant afternoon.

Parishioners were glad to hear of the many successful candidates in Sunday School exams. To all of them hearty congratulations, and may their efforts encourage fellow pupils to try them next year.

Many thanks to St. Mary's W.A. and others, too, who contributed to the redecorating of the vicarage kitchen and to the provision of new curtains and blinds for the various rooms of the house. It is now a very trim and pleasant place indeed!

In common with many of our church folk in the Diocese, one feels sure parishioners here at this time lift hearts of gratitude to the Almighty for recent joyful rain upon the thirsty land, for harvest prospects are now very much brighter than a few days ago.

Rural Deanery of Wetaskiwin

LEDUC AND MILLET

A very successful sale of home cooking and tea was held at Millet, sponsored by the W.A., on Saturday, June 19th.

We are glad to welcome the Darlington family, and wish them a happy time in Millet.

Some changes have come to our church in Leduc. We are missing Mr. and Mrs. Towne who have already gone to Edmonton; Ernest and Murray, who have taken an active part in our Young People's work, are leaving soon.

Mrs. Leighton and Mrs. Joyce are shortly returning to England. The former has been identified with our church life, the W.A. and Vestry, during all her stay here and we remember the work of Mr. Leighton as warden, etc. Mrs. Joyce, too, we shall sadly miss. Our good wishes go to both these families.

What are we going to do for an organist in Millet? There are several who could help and we shall be glad to have offers to play on certain Sundays or regularly each month. In the meantime we are appreciating more than ever the great work done in this capacity by Mrs. Plant.

We are grateful for the gift of a curtain for use in the parish room at Leduc to divide classes in the Sunday School. This gift is from our A.Y.P.A. and we thank them and the W.A. for the thought, the gift and the work.

Michigan Centre: A service and Sunday School is being held on the 2nd and 4th Sundays in each month. We need the attendance of all on these Sundays, both adults and children. All children and their parents are most cordially invited to attend and take their part in this work.

CAMROSE

W.A.: On Saturday, 12th June, our W.A. held its closing meeting at the home of Mrs. T. Solfleet. It was quite informal, and very enjoyable, as the Sunday School had their picnic at the same place, and it can never be dull where there are children.

On behalf of the W.A. the president presented Mrs. Wright with a lovely handbag, and a posy for her coat, to take as a remembrance on her holiday to England. It was a real surprise to Mrs. Wright, and she was ever so pleased.

The Girls' Branch ran up to say "good-bye" to Mrs. Wright, who is their leader, and gave her a box of "hankies."

There is a book in the W.A. library called "Christ at the Round Table." In it Stanley Jones has written one chapter on the Most Sacred Table. Thoughts of it persist, and give a deeper even more wonderful significance to the Holy Sacrament. Into that Cup which Christ held in His hand, had gone all the experiences of the past. The silent years at Nazareth where He lived in obscurity;

CHURCH MESSENGER

blessing the children; Gethsemane; Calvary; the Resurrection—all went into the Cup. From these thoughts of the author's, others came to life. Why would we not put experience into the Cup! Precious things we have been loath to offer back to God for fear of losing them. Love and friendship which have been trampled on and hurt; our pride, our hopes, our weakness and our strength.

We would no longer go to that "Most Sacred Table" as a duty, for it has become a trysting place where Christ comes to meet us. He offers the Cup back to us in the Sacrament, and "Lo, that Hand is scarred, and thorns His brow encircle, and tears His face have marred,"—if it were not so, He could not have brought healing. He hands us back our suffering, but it has now lost its bitterness; our pride, but it has now no arrogance, our hope has become a promise: our weakness, courage, and our strength, tenderness.

"All which I took from thee I did but take
Not for thy harms,
But just that thou might'st seek it in My arms."

Sunday School: We are pleased to be able to say that 80% of the pupils who wrote the D.B.R.E. examination were successful. Patricia Rose received the highest marks. This was their "maiden effort," and we are proud of our girls and boys.

Church Services: Even though the rector is away on holidays, if you are in town on a Sunday, please come to church. After all, He is the same God for ever and ever.

Rural Deanery of Jasper

EDSON AND ST. PAUL'S MISSION

A reception was held in the parish hall after Evensong on June 6th for the Rev. T. J. Matthews and Mrs. Matthews. About fifty of the parishioners were present. Light refreshments were served by the ladies of the W.A.

On Saturday, June 12th, the Intermediate Girls held a tea and fish pond in the church grounds. Fortunately it was a very fine day, and everything was well carried out.

On Friday, June 18th, there was an annual rally of the Little Helpers at which we enjoyed a larger gathering of small children and their parents than we have ever had before. After a service, which included the baptism of three children, everyone adjourned to the parish hall for refreshments. Two more children were baptised on the following Sunday morning, and at both services a large number of new names were added to the Font Roll.

The Junior Girls donated two hymn books to the choir, these were badly needed and will be so much appreciated. The girls will be very sorry to lose their leader, Miss Ethel Harvey, who has been a much valued worker in the parish during the past year; and who will, unfortunately, be returning to England this summer.

After Sunday School on Sunday, June 20th, a beautiful Bible was presented to Myrtle Gosson for excellent work in the Sunday School; this was Miss Harvey's gift.

Instead of a concerted effort, the W.A. have been severally busy raising "talent money" this month, so many of our parishioners being absent during the summer months.

The A.Y.P.A. Juniors have organized for the year 1937, under the direction of Mr. George Grover. Officers elected were: Helen Moore, President; Gerald Elliott, Vice-President; Eugenie Jeffries, Mabel Armstrong, Treasurer; Donald Zelenski, Press Representative. The Club plans an active year, and already have had several functions. Attention at the present time is being directed towards a camp at either Kapasiwin beach or at Yates.

MAYERTHORPE AND DISTRICT

Although this summer not so many as we had hoped are attending the Summer School this district will be well represented at the Mothers', Boys' and Girls' Camps at Kapasiwin. Last year one boy from Stanger and four girls from this end of the parish attended the Camp. This year about a dozen boys and fifteen girls will enjoy what, for some, will be their first real holiday.

The congregation of St. Mary's Church, Sangudo, will lose a faithful and zealous member when Miss Elsie Allen leaves for Clandonald this month after her marriage to Mr. Leslie Edge. The good wishes of the congregation go with her. It will be hard to fill her place.

A few weeks ago the Stanger W.A. organized a supper in the Stanger community hall, and enjoyed both a pleasant and profitable evening.

Improvements continue to be made from time to time to the interior furnishings of St. Luke's Church. Thanks to the W.A. cocoanut matting has been placed along the aisle, and the kneelers have been covered with strips of carpet.

Confirmation classes for those who desire to be presented to the Bishop next year will be begun about the middle of this coming September. Will those who desire to be prepared kindly apply to the Vicar in the meanwhile.

We are beginning the summer holidays. If during these weeks God took a rest from His constant, loving vigilance over us, how should we fare? Yet we, His children, often forget our duty to our Father when summer calls us into the open. The changing seasons cannot alter our Lord's first great commandment.

ONOWAY

Those who were confirmed on Whitsunday made their first Communion in St. John's Church, Onoway, on Sunday, June 6th. All were present from the outside points except one. The service was exceptionally well attended.

A.Y.P.A.: The Onoway A.Y.P.A. have been holding extra "work night" meetings to put the tennis court in repair, fencing in of the court has been completed and improves the appearance of the court greatly.

Junior W.A.: The members of the Junior W.A. held a hike on their last meeting of the season.

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Swimming, followed by a weiner roast, was enjoyed by all.

Sunday School: The Onoway Sunday School picnic was held on Saturday, June 26th, and was well attended by children and parents. A program of sports had been arranged in which all took part. Supper followed which took the form of a weiner roast. A peanut scramble ended the picnic.

We should like to take this opportunity of thanking all who helped in any way to make our picnic a splendid success.

Brookdale: A W.A. Branch was organized at Brookdale recently, with ten members. The officers being: Acting President, Miss B. Onions; Vice-President, Mrs. Imeson; Secretary-Treasurer, Mrs. Brand; Little Helpers' Secretary, Mrs. Vic. Shelton. Mrs. H. P. Reid and Mrs. Conn motored from Edmonton to Brookdale and addressed a meeting on Thursday, June 24th. Mrs. Reid gave a very interesting and helpful talk on the different aspects of the work of the W.A.. Mrs. Conn spoke to us of the Social Service Branch of the W.A.

The members are very grateful to Mrs. Reid and Mrs. Conn, and very much enjoyed their visit.

Camps: Camps will be held at Kapasiwin Beach on the Diocesan site during July, as follows:

June 30th to July 5th—Women's Camp.
July 12th July 21st—Boys' Camp.
July 22nd to July 31st—Girls' Camp.

ST. MARY AND ST. GEORGE JASPER PARK

June in the mountains brings the flowers to the gardens and tourists to the Park—making a change in the character of our congregations. So many men, particularly young men, are employed in the Park work on highways, etc., and are drawn out of the town for the summer, except for occasional brief week-ends, while tourists from all parts of the continent take their place as customers and patrons of business houses, and worshippers in church. To all visitors we extend a hearty welcome, and we remind visitors from all parts of the Diocese that the church is here, as everywhere. Sunday services are at 8.00 a.m., 11 a.m., and 7.30 p.m.

This year we have branched out a little. Our Vicar holds services twice a month in the mining town of Hinton, 50 miles north-east, a settlement with no other religious services. The attendances are not large, but the number is slowly increasing and there seems to be the beginning of a good congregation there. "Congregation" is the best word to use, as they are of all Christian communions, our own by no means predominating.

We anticipate with regret the impending departure of Mr. and Mrs. Wm. McConnell, and their two daughters. Mrs. McConnell was for several years Captain of St. Mary's Company of Girl Guides and a member of the W.A. Miss Marie McConnell is a member of the choir. Their going will be a loss to us and a gain to another parish. We wish them all good luck and happiness in their new home and usefulness in their new parish.

We are glad to welcome to the parish Mr. and Mrs. James Atkinson, and Mr. and Mrs. Horsfall and family. For a few years it has seemed that the transfer of each civil servant from the Park has meant the departure of a loyal church family and the coming in of people of other communions, if any. Perhaps the tide is now turning.

On 13th June we welcomed our Bishop, who celebrated the Holy Communion at 8 a.m., preached at Matins at 11 a.m., and at Evensong performed the Apostolic Rite of Confirmation when half a dozen lads received the laying on of hands. We remind all members of the congregation of the privilege and duty of remembering these boys in their prayers. In Baptism they booked their passage, now they have set sail on a spiritual voyage. We wish them a happy journey—we dare not say, "and smooth sailing;" we are not sure that smooth sailing is really a benefit to any of us, spiritually.

Congratulations are extended to those who successfully passed their Sunday School examinations. To those who failed; and those who lacked the heart to write, we say, "Have courage, next year may be your winning year." And at this time we must remark on the pride every Anglican in the Diocese must have felt at the splendid list published in Edmonton papers. Tremendous progress is apparent and much praise is due those who, whether as Diocesan officials or parish workers, have brought it about.

Confirmations, 13th June, 1937: Franklin Nolan Bryant, Leslie Haines, Alexander Stewart MacKenzie, James David Maxwell, William George Popey, and D'Arthney John Routledge.

Holy Matrimony: 31st May, 1937, Sidney John Kemp and Florence Elizabeth Creamer.

Burial: 11th May, 1937, Nancy Haines.

Rural Deanery of Wainwright

ST. MATTHEW'S, VIKING

A number of children in the district recently participated in the examinations conducted by the G.B.R.E., with results highly satisfying to themselves and to their instructress, Miss Richardson. The following were successful in obtaining diplomas:

Effie Lawes, Arnold Wick, Robert Cotter, Molly Ashwell, Doris Wick, Archie Horton, Lewis Ashwell, Leo Cotter, June Cotter, James Cotter.

The pupils are from Rutherford, Mooresville and Poplar Hill districts. The whole parish congratulates them and their enterprising and enthusiastic teacher, Miss Richardson.

The W.A. at Viking have sponsored the formation of a Junior W.A. The organizing meeting held at the home of Mrs. Cary was attended by a large group of enthusiastic young girls. Shirley Miller and Shirley Rollands were elected as secretary and treasurer. Mrs. J. McLellan has assumed the superintendency of the new branch. We wish the

CHURCH MESSENGER

girls and their leader every success and God's blessing in their new work.

The regular choir practises both for Junior and Senior Choirs will be resumed after the holiday months.

Sunday School sessions in Viking and Cromer will be suspended during July and August.

The vicar will be absent from the parish during the week commencing July 5th, attending the Church Summer School.

Miss Mabel Keats has kindly consented to act as agent for the Church Messenger in the parish. Will subscribers kindly pay subscriptions due to Miss Keats at their earliest convenience?

Baptisms: April, Harry Ellwood, Stephen Aylmer Harding, Kathleen Patricia Hinkie, Maxine Joyce Wemp.

HOLY TRINITY, TOFILED

The W.A. met at the home of Mrs. J. W. Robinson, on Thursday, June 3rd, at 2.30 p.m. In the absence of the president the chair was taken by the vice-president, Mrs. Robinson. There were twelve members present and one visitor, Mrs. Martindale of Edmonton. A lilac tea and sale of home cooking was arranged for Saturday, June 5th, in the Institute Rooms. The next meeting will be held at the home of Mrs. W. C. Lancaster, on Thursday, July 8th, at 2.30 p.m.

The Vestry met at the home of Mr. D. G. McCarthy on Wednesday evening, June 23rd, at 8 p.m. Owing to the wet weather (which was so badly needed) the attendance was small. Very little can be done until the return of Mr. G. McSporran, who is to draw up plans for the new vestry. He is expected back in the parish the early part of July. We hope that it will not be long after that time that another meeting can be held to set the date for building operations to begin. If any person has not contributed to the fund and would like to do so, would they please get in touch with the Secretary-Treasurer, D. G. McCarthy, who will accept all donations, large or small.

The Junior W.A. held meetings at the home of their Supt., Mrs. J. W. Robinson, on Saturday, May 29th, and at the church on June 18th. The Juniors are making themselves very useful, for after their usual study and business periods, they repaired many of the church hymn books. Thank you, Juniors! At the first meeting the U.T.O. box was opened and contained 25 cents. During the month of June the bale for the Indian girl was finished, and was taken to Edmonton by the Supt. on the day of the Board meeting.

The Choir are having a strawberry tea, sale of linens, etc., at the home of the organist, Mrs. D. G. McCarthy, on Saturday, June 26th, at 2.30 p.m. It is hoped that there will be a large attendance, as the proceeds go to the building fund.

The Vicar and members of Holy Trinity wish to thank Mr. J. Parsliffe for the gift of two new alms dishes, the work of his own hands.

ARDROSSAN

The St. Peter's W.A. held a sociable sock tea at the home of Mrs. Harvey of the Brookville district, and it was a decided success, over twenty-three dollars was realized, we were very sorry that our Vicar was not able to be present with us, but we realize the great distance he has to travel when he wishes to be with us, 64 miles at least. (The Vicar did leave for this affair, but owing to unforeseen circumstances did not arrive at his destination.) There was plenty of fun for everybody, baseball, etc. Rev. McLaren of the Ardrossan United Church was a guest of the afternoon. The ladies hope to hold an anniversary tea at the home of Mrs. C. N. Williams, on Wednesday afternoon, July 21st. A very cordial invitation is extended to all and sundry, and the ladies are not sparing their efforts to make the afternoon a success.

EDGERTON

The tenth anniversary of the dedication of St. Mary's Church was observed on Sunday, June 13th, the church being filled to capacity with an appreciative and grateful congregation, all outside centres being also represented.

The special preacher for the occasion was a former incumbent, the Rev. Professor Maddocks, B.D., of Emmanuel College, Saskatoon, whose helpful message will long be remembered.

A feature of the service was the dedication of an Alms dish in memory of the late James Sawyer, church warden, presented by the Rev. A. R. Sage, a former incumbent, now of Cape Town, South Africa. The Alms dish is made of native African wood and is a very splendid and substantial piece of workmanship.

We gratefully recall that it was mainly through the united efforts of Mr. Sage and Mr. Sawyer with the help of many other members of the congregation that the erection of our church was made possible.

Marriage: St. Mary's Church, Edgerton, May 12th, 1937, Alvin Marvin Barnscher of Amisk to Agnes Rena Wold of Alliance. June 9th, Frederick Leroy Cooper of Wainwright to Erica May Bonner of Edgerton.

Burial: May 26th, 1937, at Rosedale cemetery, Mary Jane Garrioch, age 67 years.

BATTLE HEIGHTS

St. Margaret's W.A. held their monthly meeting at the home of their president, Mrs. Bacon, with a good attendance. We were pleased to have with us as visitors our Vicar and his wife, the Rev. P. A. and Mrs. Rickard. In response to the appeal for new subscribers to the Church Messenger we are pleased to report we are now one hundred per cent subscribers in this branch.

The Vestry held a meeting on Tuesday and arranged for a garden party to be held on July 13th, at the farm of Mr. Thomas Shaw, with the W.A. ladies serving supper.

Mr. Dare Veasey is home from the hospital and we wish him a speedy recovery.

Clergy List

Name	Address
Rt. Rev. A. E. Burgett, M.A., D.D., Bishop	9807 106th St.
Ven. F. C. Cornish, Archdeacon and Secretary-Treasurer, 11614 88th St.	
RURAL DEANERY OF EDMONTON:	
	All Saints'
Rev. Canon E. Pierce-Goulding..	10523 99th Ave.
Rev. C. B. Beck.....	10161 107th St.
	Holy Trinity
Rev. G. G. Reynolds, Rural Dean ..	8319 101st St.
	Christ Church
Rev. G. P. Gower.....	12110 102nd Ave.
	St. Faith's
Rev. Canon C. F. A. Clough	11520 94th St.
	St. Stephen's
Rev. J. C. Matthews.....	9537 109th Ave.
	St. Peter's
Rev. S. F. Tackaberry.....	11138 127th St.
	St. Mary's
Rev. Canon G. McComas.....	11212 61st St
	St. Luke's and St. John's
Rev. W. H. Hatfield	9014 85th Ave.
	St. Mark's and St. Paul's
Rev. C. Storey.....	10744 111th St.
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